

THREE
SERMONS



Preached at the
CATHEDRAL
IN 2. 78. 3
NORWICH.

And a Fourth at a
Parochial Church in *Norfolk*.

Humbly Recommending,

- I. True Reformation of our Selves.
- II. Pious Reverence towards God and the King.
- III. Just Abhorrence of Usurping Republicans,
And
- IV. Due Affection to the Monarchy.

By *John Graile, Rector of Blickling in Norfolk.*

LONDON, Printed for *W. Kersilby*, at the Bi-
shops Head in St. Pauls Church-yard. 1685.

THREE
SERMONS
Preached at the
CATHEDRAL
in
NORWICH.

Aug 3 Fonthill 1685
No 578

- I. The Conclusion of our Service.
II. Pious Reverence towards God and the King.
III. Just Application of Uniting Helpfulness.
IV. An Appendix to the Monologus.

A short Summary before the Preaching in Norfolk.

EDD's
Book-Hall in St Paul's Church-yard. 1685.

To the Most High, Puissant, and
Noble Prince, H E N R Y Duke
of Norfolk, Earl Marshal of
England, Earl of Arundel, Sur-
eyor of Norfolk and Norwich, Lord
Edward Mowbray, Segrave, Broys
of Gower, Fitz-Alan, Warren,
Clan, Oswaldeſſire, Marmoſters,
Stales, Crayſtoke, Furneſdale or
Sibeffeld, and Howard of Caffle
Ryngs Conſtantle and Gover-
nor of His Majesties Royal
Cattle, and Honour of Wind-
ſor, Lord Warden of the For-
tress of Windſor, Lord Lieutenant
of Norfolk, Spur and Berke, and
of the City and County of the
City of Norwiche, &c.

Witnesſeſt Your Gracious P' and H' P
As there is a ſmall An-
nual Rent payable to
A 2 one

The Dedication.

one of your Norfolk Man-
nors, from that little Spot of
ground which I possess; so there
is a great and perpetual Tri-
bute of Honour due to your
Grace, from the Possessor of it.
And as the holding that Land
gives me the Priviledge, to be
one of the Tenants of a most
Just and Generous Lord; so the
Fentre of my Reason, while I
shall be Master of any, will
make it my Duty, to be one of
the most Humble, most Anful,
and most Obsequious Admir-
ers, of such a truly Noble and
Puissant Prince, as Personal
Virtue would have made your
ever aldayng myn Lour Grace,

The Dedication.

Grace, if Glory of Ancestors
had not.

This I have been ambitious
publickly to acknowledge, and I
kneel to your Clemency for a
Pardon of the bold Product of
that Ambition, the almost un-
pardonable Confidence of a De-
dicatory Address from so mean
to so great a Person, and the
presuming to offer such imper-
fect Discourses, as these Ser-
mons, to your most piercing and
discerning Judgment.

But whatever Defects they may
labour under, they were Preach-
ed with an Honest Design of
doing God and the King the
most

The Dedication.

most seasonable Service I could, in these Licentious and Seditious Times. And they are now Published with an encou-raging Hope, as well as with an humble Desire, of receiving the best Advantage they are capable of, towards the pro-moting their well chosen Design, if they may be sheltered under the auspicious and favo-
rable Protection of such an Il-lustrious Patron of Pious Loy-alty, as the First and High-est Duke in England, next to those of the Blood Royal, manifestly is, I had almost said, necessarily must be.

Your

The Dedication.

Your Grace well knoweth
that Loyalty is a considerable
Part of Christian Religion ;
and that it is no where more
strenuously asserted, than in the
Church of England ; a Church
signally Eminent as upon all
other Accounts, so particular-
ly for requiring of all her Mem-
bers the most faithful Allegi-
ance and Subjection to their
Lawful Sovereign, his Heirs
and Successors.

Hence it was, that (al-
though the present Age hath
afforded but few Proselytes
from the Church of Rome to
us, and too many from us to
them)

The Dedication.

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The Dedication.

them) neither the Corruption
of the Times, nor the prejudi-
ces of Education, nor the pow-
erful Influence of the Nearest
and Noblest Relations, nor any
of those tempting Considera-
tions, which bear so great a
sway with other Men, could
keep Your Grace from the Com-
munion of our Church; a thing
very memorable and worthy to
be known by all Posterity, both
to our Churches eternal Ho-
nour, and to Your Graces im-
mortal Renown.

My Lord, The very Height
of your Dignity, inferior only
to Sacred Majesty, and Roy-
al

The Dedication.

al Highness, doth hardly equal
the transcendent Height of your
Great and Noble Spirit;
which makes it a Province
worthy of an Angel, to give a
~~just~~ Character of Your Grace,
and forbids my weak Pen to at-
tempt it, lest I should affront
Your Heroick Virtue, with a
dissonant and deformed Pa-
negyrick. But yet, as an Echo
of publick Fame, I shall ad-
venture to repeat, what with
an unanimous Voice is general-
ly said of Your Grace, That
none ever more deser-
vedly enjoyed the Fa-
vour of his Prince, or
the

The Dedication.

the love of his Country.
And long may your Grace live
to enjoy more and more of both,
until you be at last tran-
slated from this great Hap-
piness to a far Greater. So
prays,

My Lord,

Four Graces
most humbly
devoted Servant
John Graile.

A N

An Advertisement.

THE Author of these Sermons being induced to publish the three former, by the Desires and Approbation of some considerable Persons, who heard them preached, hath chosen himself to add the fourth; in which he hath endeavoured to finish what he began in the third. He knows they are sent forth into a Learned and Critical, and (which is more discouraging) into a Contentious and Censorious World. But he is willing to sacrifice his Name and Reputation, and whatever he accounts dear or precious, to the Cause of God and the King, and to the Interests of Peace, and Truth, and Justice. He is content to pass thorow evil Report, or good Report, if by the Divine Favour and Blessing, these plain Discourses may be any way beneficial even to the meanest Readers, by convincing them whom they are to Reform, and whom they are to Obeys, and how impossible it is to be good Christians, if they be not good Subjects; that being preserved from the pernicious

contagion of Seditious Principles, and having
a due sense of, and a grateful Affection unto the most Ancient and Excellent
Constitution of Government, which God hath placed over us, they may lead
under it a quiet and peaceable life in all
Godliness and Honesty.

syndt eit spilding et notabui jui
-an, hengrindu eit et, varri
-du, megru et alerdu, eit et, et
-jorvid usgab atid, lastorid usgab, et
-et atid et, divedu et; et megru eit kia et
-et et, a god et, tulu divedu et, lastorid
et, lastorid usgab, et, lastorid et, et

THE

O et sun. vold modet hæfæ, ærloða er æt
hegg ad et et si tilfældum ættað hæfæ, yea;
Ærloða heggæra er vold hæfæ, ættað
æsiaðaæt æt ærloð hæfæ, ættað hæfæ.

THE
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of our Selves, our universal Obliga-
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Preached Jan. 13. 1633. On Jer. 35,
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*Of the Duties of Revering and Honour-
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Preached Feb. 4. 1633. On Prov. 24.
21, 22. My Son, fear thou the Lord
and the King, and meddle not with them
that are given to change. For their Ca-
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knoweth the ruine of them both?

Of

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Preached Jan. 30. 1684. On Prov. 28.
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Preached May 29. 1684. On Prov. 28.
the latter part of 2. Verse. - But by a man of understanding and knowledge the State thereof shall be prolonged.

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TRUE
REFORMATION
OF
Our Selves.



БИЛЯТ

БЕОРАМІОН

ІО

ОУГІАС

SERMON I.

Preached Jan. 13. 1678.



Jer. XXXV. 15.

—Return ye now every man
from his evil way, and a-
mend your doings.

THIS Admonition, how plainly soever it may sound in your ears, is very seldom improper to be given in any Place; or unfit to be pressed at any Time. It was the most frequent and constant Message delivered unto the People, by all the Prophets under the Law, *I have sent unto you* (saith God in the former part of the Verse) *all my Servants the Prophets,* *rising early and sending them, saying, Re-* Jer. 7.3. 18. 11. 25. 4. 5. 26. 13. 2 Kings 2. 17. 13. Ezek. 33. 11. Jonah. 3. 8. *turn ye every man, &c.* It is repeated several times both in this Prophecy, and in other Books of the Old Testament.

B

If

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It is also the great Design of the Gospel, by the clearest Methods of Instruction, by the most powerful Arts of Persuasion, by all its excellent Precepts, encouraging Promises, and awakening Threatnings, effectually to enforce this very Exhortation. Our Lord and Saviour came into

Mat. 9.13. the World to call *sinners to repentance*; that is, to a removal out of the paths of sin, or a return from their evil ways, into a better course of Life and Actions. His eminent Forerunner cryed in

Mat. 3.2. the Wilderness, *Repent, for the Kingdom of Heaven is at hand.* Which he himself too, while he lived upon earth, earnestly urged with his own most gracious lips; warning and assuring men, that except they would repent, they should all perish.

*Luk. 13.
3, 5.*

And when he ascended to Heaven, he left this Charge with his Apostles, that

Luk. 24.47 *Repentance and Remission of sins should be preached in his Name among all Nations.*

He commanded them to publish and declare to all the World, That he, who is the Son of God, having given himself a Ransom for all, and tasted Death for every man; by Virtue of his Death and Passion, all those of Mankind that repent of their Rebellion against God, and

*1 Tim. 2.6.
Heb. 2.9.*

return

return to a sincere Obedience to him, shall obtain Pardon of sin, escape that Eternal Death, which is their deserved Punishment, and be made partakers of Everlasting Happiness.

In Obedience to this Command, and in Imitation of those Examples, the Doctrine of Repentance hath been much insisted on by the Apostles and their Successors in every Age. And yet, as much as it hath been preached, there are some persons in almost all places widely mistaken about the Nature of it, and very many that neglect to practise it; among which, some think themselves privileged and exempted, and so take no care about a matter wherein they suppose they are unconcerned; others imagine it to be a work altogether out of their power, and therefore despair of doing it; others presume they can do it any time, when they will, which makes them continually delay it. I hope, by the help of God, to speak something to the Conviction at least of these several sorts of Impenitents, and with respect to each of them, I shall consider these four things.

The true Nature of Repentance.

B 2

The

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The Obligation that lies upon all men
to repent.

The Power God giveth them to do
this. And

The proper Season for it.

All which Heads of Discourse offer themselves to us in the Text. The first, which is the Nature of Repentance, is here plainly described by *Returning from our evil Ways, and Amending our Doings.* The second, The Obligation that lies upon all men, without exception, thus to repent, to return, and amend, is also clearly expressed, *Return ye every man.* The third, The Power men have to do this, is implied in the whole Precept, as delivered from God, since it cannot consist with his Infinite Wisdom and Goodness to require an Impossible Undertaking. And lastly, The proper Time and Season for this Work is declared to be Now, the present Time. *Return ye now, &c.*

I begin with the first, The Nature of Repentance described in my Text, by *Returning and Amending.* And here I shall not detain you with any long Harangue on an Argument that hath exercised

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eised so many Tongues and Pens, but shall only endeavour in a few words, to give such an Account thereof, as may serve to disabuse the deluded Sinner, and detect some prevailing Errours in this Affair of so great consequence.

To say nothing of the meer Shadows and Appearances, those Pictures and Images of this Great Duty, the rent Garments, disfigured Faces, demure Looks, Heads bowed down like a Bul-rush, &c. There are many things which, with a more fair and plausible pretence, pass under the Name and Notion of Repentance. There are

Convictions and Awakenings of Conscience,

Confessions and Supplications,

Sorrow and Regret occasioned by sin,

Purposes and Resolutions against it.

But all these put together will not constitute us true Penitents, unless we add what the Text requires, a real Conversion and Reformation, a Returning from our evil ways, and an Amendment of our doings. The former may be pre-cursive Acts, good preparatives to Repentance, but this latter is the Thing it self.

When Repentance is spoken of, or called for in Holy Scripture, it is usually described by such Phrases as these, *De-*
2 Tim. 2.19 Isay. 55. 7. *parting from Iniquity, Forsaking our evil*
Dan. 4.27. Isa. 1. 16. *ways and thoughts, Breaking off our sins*
Ez 44. 22. Ez 55. 7. *by righteousness, Ceasing to do evil, and*
Jer. 4. 1. learning to do well, Turning and Return-
1 Pet. 2.25 James 4.8. *ing to the Lord, Returning to the Shep-*
Rom. 13.12 herd and Bishop of our Souls, Cleansing our
Hands, Purifying our Hearts, and draw-
ing nigh unto God, Casting off the Works
of darkness, and putting on the Armour
of light. From which, and the like Expressions, it is very evident, That true Repentance is a real Conversion, a turning from all sin unto God. St Peter words his advice thus, *Acts 3. 19. Repent and be converted, that your sins may be blotted out.* And thus God himself interprets his own Command, when he requires Repentance, *Ezek. 18.30. Repent, saith the Lord, and turn your selves from all your Transgressions, so Iniquity shall not be your Ruine.* And whenever Repentance is set forth in Scripture by any kind of Convictions, Confessions, Sorrow, or Resolutions, they are supposed to be truly sincere, and immediately productive of Conversion and Amendment;

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ment; but without this Effect, they are totally invalid.

The clearest Convictions, and the most inlightned Apprehensions of all that Evil, which is to be found in any of our Ways or doings, are no Arguments of true Repentance, unless that Light hath a genuine and free Operation upon our Wills and Affections, to move them to such an Abhorrence of all those evil Ways and Doings, as concludes in the Amendment of them. For otherwise *Balaam* whose Eyes were opened, and *Esau* and *Judas*, who had so great Apprehensions of Sin and their Loss by it, and *Nebuchadnezar* and *Darius*, who had such a Seafe of the Majesty of God, and *Herod* who heard St. John Baptist gladly, and *Felix* who trembled at St. Pauls Discourse, yea, and the very Devils, who are said to believe and tremble, must all be placed in the Catalogue of Penitents.

And although these inward Convictions may break out into Confessions and Supplications, yet no Confession or Petition whatsoever, is any Act of sincere Repentance, except it flow from a real Hatred of Sin, and be attended with an Endeavour to forsake it. 'Tis sad to see,

how Men run the Round of Sinning and Confessing, and Sinning again and then Confessing again; all the while conceiting themselves to be secure enough in that black Circle: As if every sin, although never so often repeated, were as soon expiated as confessed! But do they think to cheat and charm God Almighty thus easily, when they come to him, with their Hypocritical Acknowledgments, and feigned Promises of Amendment, made perhaps with much appearance of Affection, but not without some kind of mental Reservation, or secret Intention of affronting him again? Will the great Searcher of Hearts be appeased by such a Mock Devotion, as *Lewis* the eleventh paid to the little Image he wore in his Cap, which, when he designed the Murder of any whom he feared or hated, he would take from his Head and kiss, beseeching it to pardon him that one Evil Act more, and it should be the last? What performance can be more slight, what more easie and trivial, than to give God a few good words, like the Complements we bestow upon Men, and to exclaim against our selves in perfunctory Confessions? There is no Mortification in all this; *vitio ex haustis*

haunts neither Blood nor Spirits; it lops off none of our Limbs; it breaks none of our Bones.

And what if our Confessions be made with some pain and sorrow? That doth not presently argue the sincerity of our Repentance. Every Melancholy Fit at the Remembrance of our sins, is not to be accounted Godly Sorrow. For no small grief and sadness may arise in the Mind of the most impenitent Criminal, not out of any Dislike of his Fault, but of the Punishment that follows it; not because himself is wicked, but because there are good Laws against him, and a just Power and Authority to put them in Execution. The sinner may be extremely troubled to see, that what is so pleasant to him is not safe. The Presage of the uneasiness of Hell, in which all the Delights of sin are like to conclude, may often cut him to the Heart, and yet this Grief may little or nothing abate his Affection to it. He may still look kindly on his beloved Lusts, although he behold them with Tears in his Eyes. But when he thus weeps not at the Evil, but at the Danger of those ways in which he walks, and will not return from the Evil, although

Act. 5. 33.

Act. 7. 54.

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though he hath so sad a Prospect of the Danger, his wilful Guilt defiles his Tears, but his Tears will never cleanse his Guilt. When all the Terrors of his Mind, and all those Anticipations of Hell, those gnawings of the Worm, which he feels in his Conscience, cannot persuade him to amend his doings; such a high Fortitude in sin, such a resolute Embracing it under so difficult Circumstances, plainly shews that he is wedded to it with indissoluble Bonds, hath taken it for better and for worse, and will keep and maintain it, with its Delights and Pleasures, and with its Plagues and Torments too, never intending to be divorced from it.

But if the Apprehension of infinite Danger, and the formidable Aspect of insupportable Misery, have some Influence upon him to cool his Affection to his Sins, and produce Resolutions of Amendment, this indeed is a good Step towards Repentance, but still there may be a considerable Distance, betweeen the Purpose and the Thing it self. When Men have forfeited with their sins, they cast them up with Bitterness, make passionate Resolutions against them, and wash themselves, as they think, in penitential Tears, but as soon

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Soon as the Tears are dried up, the Resolutions are forgotten, and they return to the Vomit and Mire. Thus he who was intemperate the last Meal, resolves to fast the next; but when a few Hours have wrought off the heavy Load of his first Excess, he adds a second, and his Vow of Abstinence is either not remembred, or not regarded. But such ineffectual Resolutions, so suddenly broken, do rather enhance, than expiate our Guilt; and surely the Aggravations of sin deserve not to be numbred among the Acts of Repentance.

Thus we see, let a man have the clearest Convictions of the Evil of his Ways, let him make solemn Confessions and Supplications, and do it with some Regret at the sad Consequences of his sins, and some Resolutions against them, he hath not yet repented with that Repentance, which will procure a Pardon from God, unless he return and amend. Therefore our Church, to prevent all mistakes, begins her Absolution with these Words.

Almighty God, the Father of our Lord Jesus Christ, who desprieth not the Death of a Sinner, but rather that he may turn from his Wickedness and live, — implying that there is no Repentance unto Life, without

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without turning from sin; no true Penitent, but the true Convert. And thus much is evident, even from the proper and natural signification of those two words in the New Testament, by which Repentance is expressed, *Mετάνοια* and *Μεταμόρφωσις*, the one importing a real change of Mind, the other better care for the future. So that if we be sinners, there is an indispensable Necessity of altering the Temper of our Minds, and the Course of our Actions. Nothing can secure us but a real Reformation; nothing less than this can evince the Truth of our Repentance. And the Work of Reformation ought to be applied by us to the right Objects, to our own evil Ways and Doings, and to all of them without Exception. This the Text expressly requires, *Return ye now every man from his (his own) evil ways, amend your (your own) doings.*

The World is full of Reformers, and yet there is but little Reformation. The Reason is, because most men love to reform without their own Province, and beyond their own Jurisdiction, to reform every thing besides themselves. They are *Curiosi in aliena Republica, critically*

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Peccatically censuring and controlling the Actions of others, without any Authority, intermeddling where they have no Commission, dictating Counsel before which tis asked, and correcting those matters and which belong not to them. They are very zealous for the Reformation of their Neighbours, yea and their Super-neighbours too, they will teach their Teachers, and direct their Governours. As little as Friends as some men are to the sacred us Episcopal Order, they will needs be, in St. Peter's Phrase, *ἀπολεοντομοι*, the worst ^{1 Pet.4.17} Re-sort of Prelates, the Visiters and Reformers of another's Diocese: And as great the Enemies as they profess themselves to and Popery, they will needs be little Popes Ex-and Universal Bishops where ever they re-come. The very Mechanicks and Pea-bis fants of this Age have their new Schemes of Theology, and new Models of Government, by which they will undertake to regulate and reform the whole Frame of things among us, both in Church and State; when in the mean time they suffer their most proper Charge, their own souls, to lye under a Chaos of Disorder and Confusion, over-run, wasted, defiled, and almost destroyed by unre-

unreasonable Appetites, rebellious Lusts, and ungovern'd Passions. These men can rip up the Vices of the Times, without any Reflection upon themselves, who help to make the times so vicious; never calling their own Ways to Remembrance, nor once considering, how sadly the general and publick Guilt is increased, by the no small Addition of their particular and personal Sins. They will attempt to sweep and cleanse all the Town and Country, and every Corner of the Kingdom, rather than the Dunghil at their own Doors.

But the true Penitent is a more humble and Modest Reformer, *one who studies to be quiet, and to do his own busness,* keeping at home, and being chiefly, if not only, employed in reforming himself. Neither doth he think it enough to return from some of his Evil Ways, or to amend some of his Doings, while the rest are neglected; but he will endeavour to make an impartial Reformation of every thing that is amiss.

If we forsake our sins only in part, or commute one for another; if we leave some troublesome and inconvenient Vices, and take up such as seem more expedient;

sts, &c. if we avoid Swearing in common Discourse, that our solemn Perjury may be less suspected ; if we abhor Idolatry, Rom. 2. 22. because we desire to commit Sacrilege ; if we learn to suppress the Eruptions of Anger, that our designed Revenge may at a fitter Opportunity be more surely and effectually accomplished ; what kind of Reformation is this ? Can we think our selves grown better Men, by such an Exchange and Bartering of sins ? Or, is not this rather the very Policy and Subtilty of Wickedness, whereby we discover our deeper Skill in the Trade and Mystery of Iniquity ?

Thus I have endeavoured to vindicate Repentance from some false and dangerous Notions, and to give some Account of the true Nature of it, as it is described in the Text by *Returning and Amending*.

The next thing to be considered is the Universal Obligation, which lies upon all men without exception thus to repent, which was my second Observable. *Return every man.* We have all been like Sheep going astray, therefore every man is admonished to return ; *There is none that is both good, no not one, so constantly and per-*

perfectly as he should ; therefore every one must amend his Doings. If we say, that we have no sin, we deceive our selves. And yet there is a Generation of men among us, like those Agur speaks of, *so pure in their own eyes, that they will not be washed from their filthiness*, a sort of Enthusiasts who pretend to be absolutely perfect without the least sin in any of their Ways or Doings, and consequently to be privileged and exempted from all the troublesome work of Reformation. This is the Boast of divers Quakers, and some other Fanatical Spirits. But the prodigious Extravagance of this pretence, being so openly exposed in the Incivility and Immorality, as well as Irreligion of their Lives and Actions, I need not use any words to confute them.

Neither shall I stay to represent the grand Imposture of the Roman Indulgences and Dispensations, that vain and ridiculous Purchase of a certain Supersedeance from the Labours of Repentance, or strange kind of Pass-port, by Virtue of which the miserably deluded sinner thinks himself safely conducted in his Evil Ways, as if he might securely retain his Sins, when he hath parted with a little of his Money.

But

But since the indispensable Obligation that lies upon every man, to *return and amend*, is so plainly expressed in the Text, I proceed to the third Observable, *The Power God gives men to do this*; which, although it be not so expressly declared, is most certainly implied; as we must needs acknowledge, if we consider, that this is the great, constant, and peremptory Command of God, delivered by all his Servants the Prophets.

And the words, in which it is delivered, are Verbs active of the Imperative Mood, Ex. *Return ye, Amend ye.* They call for Action, the Effect of Power, which always supposeth the Being of its Cause. For no Effect can be produced, where anywhere is not a capable Efficient; neither doth God ever require that it should. It cannot consist with his infinite Wisdom and Goodness, to put us upon an impossible Undertaking, or to command us any Thing, which we have no Power or Capacity to perform, although we use the most sincere Endeavour. If he did, such a Command would not be Obligatory. No Person can be obliged by any Law of God or Man to do that, which

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is not possible for him to do. By all the Measures of Reason and Equity, the total Want of a Power to obey, excuseth from Obedience. As we may clearly see in some particular Commands of God, which in some Cases we are not obliged, because not able, to observe. The Man that lies languishing upon the Bed of Sickness, is not bound to come to the publick Prayers of the Church; nor the Deaf, to hear Sermons; nor the Dumb, to make an Oral Confession of his Faith. But the general Precept of Forsaking our Sins and Reforming our Actions, obligeth every Man in what Circumstances soever he be placed; because every one may do this, if he be unfeignedly willing.

'Tis very plain, that the great Obstacle to Repentance and Amendment of Life, lies in Mens Wills, and not in their Want of Power. For if they had no Power at all to reform their Lives and Actions, if they were forced to go on still in the Ways of Sin, their walking in them would not be sinful. They could be charged with no Fault, in doing, what they could

no

not help. But that which makes men truly criminal, that which makes them Sinners, and guilty before God, is this, That they omit something required, which they might perform if they would, or do something forbidden, which they might avoid.

All actual Sin is either the Neglect or Abuse of some Power or Faculty given us by God, which we should and might employ to a better Purpose.

It is therefore in the Power of every man to forsake his Sins in good measure, and to amend his course of Life; This every Rational Man would certainly do, if he did not wilfully neglect or abuse the Power he hath. Men indeed, by their sad degeneracy from the Primitive State of Humane Nature, have contracted a great Impotency and Weakness; but this Impotency they might in some measure put off and be freed from, if they would; this is not such a Weakness, as is really distinct from Wilfulness. If the Byas of their Wills were not so propense to their Evil Ways, they might return from them; and when the Scripture

seems to represent their Condition to be such, that they cannot, the Sense of such Texts may be no more than this, That their Wills are so depraved, so bent to Wickedness, that they cannot obtain of themselves to be Willing to do what they easily might do, if they were not unwilling. For Instance, St. Paul tells us in the eighth Chapter to the *Romans*, Verse the seventh, *The carnal Mind cannot be subject to the Law of God*. Not, as if sinful men were perfectly unable to forsake their Vicious Practices, and obey the Holy Commandments. But he means, that through the Love of Sin, and Hatred of the Divine Law, they cannot obtain of themselves to be willing to renounce the one, and submit to the other. For he saith in the same Place, that *the carnal mind is Enmity to God*; and this is the chief Reason, why it cannot be subject to his Law. The Man that heads an intestine Rebellion, cannot pretend that he hath no Ability to serve his Prince: He hath Strength and Forces at his command, if they were not misemployed by his disloyal Affection. And every

every Sinner hath Faculties and Powers, which he might call off from the Service of Sin to the Service of God, were it not for the Naughtiness of his Heart.

If it be objected, That although Men have the Power to repent and amend, yet the Want of a willing Mind will certainly hinder them from it; neither can they obtain a Willingness of Mind, without the Grace of God renewing their Wills, and effectually inclining them to better Ways and Doings. All this I readily acknowledge, but this should not discourage any from endeavouring to repent and reform themselves: Because the Divine Grace and Assistance is never denied to mens sincere and earnest Endeavours; our Blessed Saviour having assured us, that *God will give his holy Spirit to them that ask him*, Luk. 11. 13. No man therefore is so far void of Power to repent and amend, but he might do it if he were willing, and he shall also by Degrees be made willing, if he heartily pray for the Grace of the Holy Spirit, and with his Prayers joyn his constant Endeavours to bring his Will

to some compliance with the Will of God. Whoever takes this course and perseveres in it; let him not be afraid, he shall not miscarry.

If any shall still contend, that men cannot so much as pray for the Grace of God with any degree of Sincerity, nor use any sincere Endeavour to reform themselves, except God enable them so to pray and so to endeavour, and therefore that they have no Power at all, and can do nothing in the least towards these Effects; this Sequel is to be denied. For although no man hath any Power in and from himself, either of Repenting, or of Praying to God for his Grace; yet all, even the worst of Men, have some Power towards it given them from God, and those that use the Power given them shall still receive more and more.

Is there not such a Thing as the Preventing Grace of God, whereby he is aforehand with us, and most freely begins to dispose and incline us to Repentance and Reformation, before we do in the least either desire it or endeavour it. The Beginning of such a good Disposition and Inclination, is

I conceive at some time or other generally wrought by the most just and merciful God in all the Children of Men. He finds a Time to awaken the Natural Conscience of every Sinner, to raise in him a Sense of his Guilt, and a Fear of his Danger; which Apprehensions, if they be not obliterated or suppressed, will put him upon Endeavours to provide for his own Safety.

And upon such Awakenings of Conscience, there are none but might begin to amend their Doings, and to become less sinful by leaving off some of their ill Practices. Although they cannot arrive at a Mature State of Piety and Vertue all on a sudden, yet they might look, and make towards it, with some desires and Endeavours to attain it. They have Power doubtless to reform in part, which if they do, God will supply them with more Power; and if they proceed in improving the Divine Grace and Assistance, as it is afforded them, they shall still receive larger and larger Measures thereof, until the Work of Reformation be perfected. *He that bath (that is, he*

that improves what he hath) *to him more shall be given*; but he that hath not (that is, he that doth not improve what he hath) *from him shall be taken away, even that which he hath.* Mark. 4. 25.

In short, The Holy Spirit of God doth sooner or later come home to all our Souls, in some measure, communicating the Aids of his Grace to every one of us. Now when men *quench the Spirit, and resist the holy Ghost,* as often as he strives with them; ^{1 Thes. 5. 9.} when they stifle his Convictions, reject his Motions, and put off all serious and awakning Considerations working in them; when they endeavour to drown the Voice of Conscience, which is the Voice of God, either by the continual Noise and Throng of Worldly Business, or by constant Diversions to false Pleasures, and vain Entertainments of Fancy, which so possess their Imaginations, that they quickly expel all pious Thoughts; it is no Wonder, that the Holy Spirit, being often resisted, doth at least leave such men to walk on still in their evil ways, and to die and perish in their Sins. But if we be

willing

willing and obedient, under the Power and Conduct of Gods Spirit working in us; if we hearken to his Dictates, and comply with his Motions, he will still come in to our Assistance with greater and greater Aids, and we may be assured, that *our Labour shall not be in vain in the Lord.* If we will cooperate with the Grace of God, *his Grace shall be sufficient for us.* If we will do our Parts towards the making us holy and happy, God will certainly do His. If we use our sincere endeavour, that is, if we do what we can towards it, (and none can say, that they cannot do that) God will infallibly bless our Endeavours, and make them prosperous and successful. So great is our Encouragement to work out our Salvation, although we are to do it with fear and trembling, when it is God that worketh in us both to Will and to Do of his good pleasure.

But because there are not so many of those, who are kept off from Repentance and Reformation through despair of Success, as there are of those, who continually delay this necessary Work upon a bold Presumption, that

they

they can do it at any Time when they will ; the Remainder of my Discourse shall be spent in the Consideration of the proper Season for it ; which was my last Observable. *Return ye now every man.*

IV

2 Cor. 6.2.
Heb. 3. 13.

The onely Time for Repentance and Reformation is Now, the Present Time ; and 'tis of infinite Concern that we enter upon it without delay, lest we for ever lose the Opportunity of Doing it. *Now is the accepted Time,* *Now is the Day of Salvation ; to day while it is called to day.* No other Time is ours, but the present ; We can no more command the future, than recal what is past. And therefore it was good Advice, which a Jewish Doctor gave his Scholar, that he should repent one day before he died, meaning, that he should do it that very day, because he had no Assurance of another. He that doth not presently return from the Paths of Sin, may perhaps the next Step be beyond all possibility of Retreat. He that adjourns the Amendment of his Doings to another Day, may within a few Moments be cut off from all further acting in this Life.

And

And yet, how securely do men defer their Repentance and Reformation from Time to Time, as if they were the absolute Lords and Masters of Time, to recall it or prolong it, as they please. Of these Persons we may observe three Sorts.

Some put off this Work to the very End of their Days, walking in the Counsel of the Ungodly all their lives, and yet hoping to die the Death of the righteous.

Others think, their old Age will be soon enough to become serious and penitent, wise and religious.

Others design to defer their Repentance only to the next more convenient Opportunity, when they hope to have better Leisure for it.

I wish it were as easie, effectually to dissuade these Persons from such Delays, as it is to discover the great and present Danger of the least of them. As for the first, The putting off Repentance to the Time of Sickness and the Approaches of Death, this is a most unreasonable Presumption and hardly differs from perfect Madness. For a Death-bed Repentance is a Thing so very

very uncertain, whether it will prove Sincere and acceptable to God, than there cannot be a more prodigious Folly, than to commit an Eternal Concern to such an infinite Hazard. What Assurance can there be of any one Sincerity, who delays his Return to God, till at the very last he be forced to it, by the Exigence of his dying Condition? 'Tis to be feared, he is not a free and ingenious, but a necessitated, and very like to prove a fatally wretched and eternal Penitent who with much Grief and Sadness forsakes his evil Ways, when he can walk in them no longer; who begins to amend, when the Season of Sinning is over; and to cast out his Lusts, when Nature it self doth it, whether he will or no: For although he love his Sins never so passionately, he must now leave them; and although he hath hated God and Goodness all his days, he must now fly to them, or else be dashed upon everlasting Misery.

When a man is tumbling off from the World, and sinking towards the Bottomless Pit; it is no wonder, he should catch at God, Being arrived at the

the *Non Ultra* of his Evil Ways, at the Chambers of Death and the Suburbs of Hell, it is no strange thing, that he should stop his career, and begin to give back. When he stands upon the Brink of the deep and devouring Gulph of Tophet, sees the Mouth of the Infernal Furnace opened to receive him, smells the Brimstone, hears the noise of the Damned, and begins to be singed with the Flames; it cannot be supposed that he should leap in without any Reluctancy. No, no, having so near a Prospect of immediate Ruine, the natural Desire of Self-preservation will cause him to try his utmost, whether there be any possibility of Escape? Now he will cry aloud to God for Mercy, make great Acknowledgments of the Evil of his former Ways, high Professions of his desires to return from them, and strong Resolutions to devote unto God a Thousand Lives, if he had them to give.

But it is a great Question, whether there be any thing of Grace or Goodness in all this Repentance, which is extorted from the dying Sinner, by such

such a pressing Necessity. This Repentance, so hastily brought forth in the very last Extremity, must needs without a Miracle prove an Abortion and wither before it grows up. Most even of its fairest Appearances do undoubt-edly miscarry, and tho' in regard of their Vehemency, they are called Early seekings of God, yet being so late in respect of the Time, when they commence, they are as it were prepared for the Triumphs of the Justice and Indignation of God, who laughs at the Calamity of those, who in their Health and Prosperity have set at nought all his Counsel, and would none of his Reproofs.

Pro. 1. 24,
25, 26,
27, 28.

And what if there be some Hopes, that this late Repentance may sometimes prove to be of the right Kind, and Effectual to Salvation? Let us suppose it possible, that the dying Sinner, who hath spent his Days in the broad way to Ruin, and just finished his Journey thither, may in his last minutes retract all his former Course, and draw within the hollow of that little Span, the vastness of that Action, which is necessary to remove the Sins of a whole

open whole Life. And let us grant it possible, that the holy and righteous God with may so far even prostitute his Grace, and is to receive to Favour, one who hath even good out in Rebellion against him to doubt the very utmost so long as he was world of possible; yet seeing this is only possible, Earth no more; will any Wise Man ex-late choose himself to such Extremity of Danger; because there is not an absolute they pre-impossibility of Deliverance?

Indeed the deferring our Repentance and Amendment of Life, until we are their just ready to dye, is so irrational an Act, that although very many, as ~~none~~ it sadly falls out through continual Delays, have this great Work to do at Lopes, that Time; yet I suppose there are some but few, who in their serious Thoughts Kind, do really design and forecast a dying us Repentance. No, although men will Sin not yet return from their evil ways, in that they intend not to run on so far, tisched until they come to the very Brink of mi. Destruction. They resolve to stop in and good time, as they think, and while little they may retreat with Safety. When which the young Man hath rejoiced a little of a longer in his Youth, and walked in whole ad. the

the ways of his heart, and in the sight
of his Eyes, he fully intends to return
Eccles. 11:9. and amend in his old Age, soon enough
to prevent his being brought to Judg-
ment for these Things.

But art thou sure, O foolish Sinner,
that thou shalt live to Old Age? Alas,
how suddenly mayst thou be arrested
by the cold Hands of Death, even in
the Heat of thy Youth, when thou
least thinkest of such a Thing? The
most flourishing Vigour and Strength
is liable to innumerable Dangers, and
may be consumed in a Moment. Some-
times men are taken away without
any Warning, in the midst of their
Pleasures and Enjoyments; so that
none can be certain of long Life; and
none are more unlikely to attain it,
than those who most expect it; espe-
cially when such Expectation is used
as an Encouragement to delay Repen-
tance. Such Presumptuous Sinners may
very justly provoke God to blast their
vain Hopes with a sudden Disappoint-
ment. When the Rich man in the
Gospel, having laid up much Goods,
promised himself many years to enjoy
them, how sharply and suddenly was
he

he both confuted and confounded,
with that bitter and surprizing Re-
buke, *Thou Fool, this night shall thy*<sup>Luk. 12.
18, 19.</sup>
Soul be required of thee.

But suppose men escape the various Accidents of an untimely Death, and have their Lives prolonged to many years; yet if they run thorow all the Stages of their youth in a Wicked Course, and never stop till Gray Hairs overtake them; if they forsake not their Sins, while they have Strength to commit them, but follow their Lusts, until a decrepit Age puts out their Fire; the Repentance of such old Sinners may be very doubtful, whether it be sincere and acceptable to God, as well as that of the Death-bed Penitent. *He, that hath had a Male in his flock, and yet hath kept for God only a corrupt thing, will hardly escape the Curse of the Deceiver.* There is but little Hope, that God should be pleased with that man, who never draws nigh to him, until the years draw nigh in which himself hath no pleasure, who comes with the very Ruines of Nature, with a shatter'd Understanding, a crazy Body, feeble Limbs, and decayed

cayed Senses, presenting himself a rotten and unsavoury Sacrifice ; like that old decrepit Mimick at *Rome*, who being grown out of date, and slighted by the People, made his Recourse to the Capitol, and there acted his Part as well as he could, before the Image of *Jupiter*, and the rest of their Gods, as if they would accept what Men had despised.

But perhaps we do not intend so unworthily to requite the Author and Preserver of our Lives, by pouring out unto him only the Dregs and Lees of them. Neither will we so improvidently adjourn the Care of our Souls to those evil Days, when we can hardly bear the Infirmities of the Body. We will repeat, and serve God, and reform our selves very speedily. Only we desire that this Work may be postponed a little while, until we have a more convenient Season, when we hope to be in a better Temper for it.

And do we onely hope ? Alas ! alas ! if we cannot infallibly foretel, that such a fitter Opportunity and better Disposition will both together happen

happen to us, we still run a great Hazard.

How foolishly do we *beast of Pro. 27. 1.* morrow, when we know not what a day may bring forth? Nay, perhaps to morrow may never be brought forth: For who can tell, whether the Sun may live to make another Day? or whether the next Night may not close his Eye, bury him in Darkness, and hang the World in Mourning at his Funeral? Or, if he shine forth again, we may not live to see his Light. There is no future Time that we can certainly promise our selves, no, not that of which we have the nearest Prospect. Perhaps this very Time is our last Opportunity, and if we let it slip, it's irrecoverable. For ought we know our eternal State in Happiness or misery may depend upon our well or ill employing the few Hours that are left of this very Day: And these are passing from us with a swift and insensible Motion; one of them is gone a while I have been speaking to you, and the rest will follow apace. And although, when this Day is spent, we together may possibly have many more to come,

yet all the moments of our Time are winged, and will continually fly away like an Eagle, or Post, or Ship, or like an Arrow that leaves no Path. So that unless we be very watchful, and take a strict Account of them, they will slip from us and be utterly lost. And if we carelessly or wilfully lose those pretious Moments, which now offer themselves to us, it is much to be feared, that we shall still do so with the next, and the next, and the next until all our Time be expired.

If we be unwilling to reform to day we have no Reason to imagine, that we shall be more willing to do it to morrow. The longer men walk in their evil ways, the more strongly are they inclined to continue in them and the Difficulty of forsaking them grows greater and greater by every Delay; their vicious Habits are still more deeply rooted, Gods Patience more highly provoked, and the obtaining his Favour and Mercy more uncertain. So that if men refuse to repent now, they can have no Assurance, that they shall ever have, either the Time, the Grace to do it hereafter; and the

they die impenitent and unreformed,
they may be most certainly assured, that
they shall perish everlastinglly.

Let us therefore be Wise, before it be
too late, let us understand this, and con-
sider our latter End.

*Deut. 32.
29.*

God Almighty give every one of us
this Wisdom, to lay hold on the present
Opportunity, and to perform that with-
out delay, which is so much our Safe-
ty as well as Duty ; to repent and turn
our selves from all our Transgressions,
that *Iniquity may not be our Ruine* ; to *Ezek. 18.*
deny all ungodliness and worldly Lusts, and *30.*
to live soberly, righteously, and godly in this *Tu. 2. 12,*
present world ; looking for that blessed
Hope, and the glorious Appearing of
the great God, and our Saviour Jesus
Christ, to whom with the Father, and
the Holy Ghost be all Honour, Praise,
and Power, Now and for ever, Amen.

13.

D 3 PIOUS

D³ TIONS



PIOUS
REVERENCE
TOWARDS
GOD and the KING.



RIOTS

REVERENCE

TOWARDS

GOD AND THE KING.

SERMON II.

Preached Feb. 4. 1683

Prov. XXIV. 21, 22.

My Son, fear thou the Lord
and the King, and meddle
not with them that are gi-
ven to change. For their
Calamity shall rise sudden-
ly; and who knoweth the
ruine of them both.

If the Counsel, which Solomon hath
given to Subjects, should be su-
pected to be guilty of any Error
or Partiality, or any sinister
self-seeking design, because himself was
King; as if therefore he regarded
only the Princes Interest, and not the
Peoples;

Peoples ; whoever considers the admirable Perfections of his Heroick Mind, the vastness of his Understanding, and the Largeness of his Heart, may easily clear him from all Suspicion of that Nature, that can possibly arise from the Quality of his Place and Office. For since he was not only the King of *Israel* and *Judah*, but the Prince of all the Philosophers in the World, the Wisest of all Mankind, his Dictates are worthy to be received as Oracles ; and where he speaks in his own Cause, the Greatness of his Wisdom puts his Truth and Justice beyond Question. At least his Integrity cannot be disputed, nor his Authority denied, where he speaks by Divine Inspiration, as he doth in this Collection of his Proverbs. Amongst which, that that I have pitched upon, is not the least remarkable. *Melancthon*, and others of the first Reformers, who were for promoting at once both Piety and Peace, have recommended it as one of the Principal Sentences of this Book ; and not undeservedly : For it hath in it the best Advice that can in so few words be given, to prevent our Ruine, and to make us happy both in this Life,

life, and in that which is to come. It contains these following Parts.

First, A serious Exhortation to Religion, *My Son, fear thou the Lord.*

Secondly, A parallel Exhortation to Loyalty, *to fear also the King.*

Thirdly, A useful Caution against joining or associating with Seditious innovators, who are some of the chief Enemies both to Religion and Loyalty, *Meddle not with them that are given to change; or, according to the old Translation, Meddle not with them that are seditious.*

Fourthly, A pressing Argument to enforce the Caution, taken from the visit Vengeance that shall surprize such men, and the unknown Miseries into which both they and their Associates may tumble headlong; *For their Ca-
munity shall rise suddenly, and who knoweth the Ruine of them both?*

Before we consider each of these Particulars distinctly, and by it self, it may be meet to take along with us some brief Remarks upon the close Connection of them in the same Rule or escape.

We see here at the first View, Religion

ligion and Loyalty, the Fear of God, and the Fear of the King do very well consist together. *Solomon* exhorts to both in the same breath; and St. Peter hath also done the same, in almost the same words that *Solomon* speaks. *1 Pet. 2. 17.* *Fear God, Honour the King.* And what God hath joyned, let not vain Man think to put asunder. The most subtle Heads of our separating Factions cannot separate these one from the other. They cannot indeed break off one Link from the inviolable Chain of Truths and Virtues. The greatest Fomenters of Division can breed no Jars nor Oppositions, where there is an innate Union, an essential Harmony, an eternal Concord. The men that are most of all given to change, can never alter the Nature of Things.

We see here Loyalty to our Prince is a thing commanded by God himself together with Piety and Devotion towards himself; yea and commanded in the very next place to it; so that the one is a part, an inseparable part, a very considerable part of the other. And it follows from hence by apparent consequence, that mens Disloyalty is a clear Indication

Indication of their Irreligion. If they fear not the King, they fear not God.

If any man seem to be religious and bri-^{Jam. 1. 26.}
deth not his Tongue, from speaking evil <sup>2 Pet. 2.
10.</sup>
of Dignities or higher Powers, that mans ^{Jud. 8.}

Religion is vain; and it is much more so, if he holdeth not his hands from ^{Rom. 13. 2.}

Resisting those Powers. In like manner, on the other side, if any man seem to be loyal; if he profess the most awful Veneration, the most dutiful Affection to the King, yet, if he be void of Religion, his Allegiance is very uncertain. He that is a bold Rebel against Heaven, and a false Traytor to his Maker, is not like to be true and faithful to his Prince. He may indeed be Loyal for a Time, so long as his Interest or his Humour inclines him to it, but when he hath an Opportunity to rebel with advantage, all his Allegiance will be cast off.

Here also we may perceive, in order to the preserving a due Fear and Reverence towards God and the King, how necessary it is, that People should be forewarned of ill men, that they should be cautioned against associating with dangerous Persons, particularly,
those

those that are given to change, those that are for Alterations and Innovations, those factious Male-contents, who being weary of the good and ancient Constitutions ordained by God and the King, make it their Study and Endeavour, to undermine and Subvert the established Religion and Government.

And since both they and their Accomplices shall be pursued with Vengeance; since none can tell what sever Chastisements a Provoked God, and an angry Prince, may prepare for them, it cleary follows, that those who joyn with the Seditious, are very ill advised, and have no true Regard to Self-Preservation, while to prevent imaginary and fictitious Dangers, they throw themselves into real and certain Misery.

But to come to a more distinct consideration of each Particular observed in the Text; I begin with the first, the Exhortation to Religion, *My Son, fear thou the Lord.* Of which Fear I shall briefly consider,

The

SE R M O N II.

The Nature,
The Degrees,
The Effects, and
The Contraries.

First, As for the Nature of the Fear we owe to God, it is not a slavish Dread, joined with Anguish, Hatred, and Despair; but a filial Reverence, mix'd with Hope and Love. It is such an awful Apprehension of Gods infinite Greatness in himself, and his absolute Dominion over us, as is accompanied with a delightful Sense of the transcendent Goodness of his Nature, and his admirable Kindness to us.

If we could behold nothing in God but irresistible Power, sovereign Will, and Severities of Justice, our case would be like that of the Devils, our Fear would then be nothing but pure Dread and Horror, and the only Product of our Faith would be *to make us tremble*. But although the Majesty of God Almighty hath such an overpowering Glory in it, as dazles and confounds all Mortal Creatures, and makes the very Seraphims cover their Faces, yet since the

Jam. 2.19.

1 Cor. 6. 2,

3.

S E R M O N II.

43

the astonishing Terror of it is allayed and mitigated by his Goodness, and since we believe him to be the Lord God merciful and gracious, that Fear,

2 Tim. 1. 7. which we are to have of him, is not pure solitary Fear, but Reverence, or Veneration, which suffers Love to co-habite.

II.

But then Secondly, as for the Degrees of this Reverential Fear, they ought to be the highest and the greatest, that the Soul of man is capable of. The very highest Measures of Fear are most due, most fit to be payed to Gods absolute Sovereignty over us, and lower measures can never secure our Obedience to him. For (if I may take the liberty to borrow some Demonstration of this from a late excellent Divine) suppose we fear any Thing or Person in all the World more than God, then when ever there happens a Competition between the Fear of that Thing, or that Person, and the Fear of God, the greater Fear will overcome the less, and so cause a Neglect or Violation of our Duty to him. But where the Fear of God is predominant, there it will secure our Duty, there it will

Dr. Ou-
tram.

be attended with sincere Obedience. And this in the Third Place, is the natural and proper Effect of such a Fear, If our Fear of another be in any eminent degree, it will command and exact from us the same degree of Care and Study, to serve and please the Person feared. Fear implies an Apprehension of Danger, and Danger, so far as 'tis apprehended, will so far excite us to use and employ the best Means we can for our Preservation.

If we chuse to disobey God, it is because we do not fear his Threatnings; and if they are not feared, it is because they are either not believed, or not considered. But the clear and firm Belief, joyned with the serious consideration, of the Miseries threatened to Disobedience, cannot but restrain and deter us from it. We cannot indulge our selves in Sin, unless we enjoy some Pleasure in it; and we can enjoy no Pleasure in it, unless we forget God, or disbelieve the everlasting Punishments, the which Almighty God hath prepared for it.

VI. While men have real and settled Apprehensions of those Punishments, and while here the Remembrance of them, keeps them will under the Awe of Fear and Dread, their

E Sins

Sins will appear so grievous to them, that they will be forced to abstain from them for their own Ease and Satisfaction.

And if the Fear of God be considered; as it is a filial Reverence compounded with Love, it will be much more powerful to move and excite Obedience to him. Reverence willingly offers, readily pays, and cheerfully performs what was forced and constrained by meer Fear. If Awe and Affection be united in a devout Veneration of the God whom we serve, his Service, which before was a Yoak and a Burden, then becomes perfect Freedom, so pleasant and so natural to us that to refuse it will be an Extinguishing of our own Joys, a Refusing of our own Desires, and a Violence to ourselves. A man, that highly reveres another, is as much inclined to please him as he is to please himself, and as unwilling to offend him, as he is to wound his own Breast.

Obedience therefore is an inseparable Effect of filial Fear or Reverence. And that which is so, is the most certain Mark of the Truth and Reality of

our Religion. We all profess Religion, and the Fear of God, we all pretend the highest Awe and Reverence to his divine Majesty; But do we sincerely endeavour to serve and please him? Are we guilty of no wilful disobedience, no chosen and deliberate violations of his holy Laws? If we indulge any of these, the true Fear of God is not in us.

4.

For it is, fourthly, to be noted, That these are the Contraries and Opposites unto this Fear. All wilful and presumptuous Sins are perfectly repugnant to it. These are Affronts and Contempts, bold and Impudent Practices, which carry the Marks of great Irreverence clearly written upon their Brow. When men deliberately chuse to do those things, which they plainly see and know to be contrary to the Divine Laws, this is a manifest Discovery, that there is no Fear of God before their eyes. Let us therefore prove the truth of our Religion, by the sincerity of our Obedience; particularly by our Obedience to those Commands of God, which require us to be Loyal to our Prince. That we may fully shew, what

an Awful Sense we have of the Majesty and Sovereignty of the most high God, both in our Words, and in our Actions, let both our Words and Actions declare, how much we revere his Power and Authority, not only in himself, but in those also whom he hath set over us.

II. And so I come to the second part of *Solomon's Advice*, wherein we are admonished unto the Fear of God, to subjoyn the Fear of the King, who is Gods Vicegerent. Of which I shall discourse in the same Method, as I have done of the former, by considering its

Nature,
Degrees,
Effects, and
Contraries.

I. First, As for the Nature of the Fear, which we owe unto the King, 'tis very much of the same nature, with that Fear which is due to God himself, only 'tis inferior and subordinate to it. For Kings are honoured in holy Scripture, with the adorable Name of God. And the Laws of *England* looking up-

on the King as a God upon Earth, do attribute unto him in some Analogy diverse Excellencies, that belong properly to God alone; such as are a kind of Omnipotency in raising men from Death to life, by pardoning whom the Law hath condemned; a certain Omnipresence, by his numerous Officers, who every where represent him; and little less than an Infallibility, and an absolute Perfection of Wisdom and Righteousness: For our Law will have no Error, no Injustice, no Folly, no Imperfection whatsoever to be found in the King.

The Fear therefore which we owe to our dread Sovereign, even like that which we render to the divine Majesty, is a most profound Reverence for, an high Esteem of, and a most humble and dutiful Affection unto, his Sacred Person and Authority. It is a filial Fear compounded of Dread and Love: For the King is the Father of our Country, by whose Providence and Protection, we are supported and defended, by whose vigilant Care and Conduct we quietly enjoy all that we possess. Of this (as St. Jerom hath observed) even the Philis-

Hieron. I. 9. listines were so sensible, that it was a
in Ezik. constant Custom among them, to call
all their Princes by the name of *Abimelech*, which signifies both Father and
King. And it was the Promise of God
to his Church, that in the Times of
the Gospel, *Kings should be her nursing*
Fathers, and Queens her nursing Mothers.
Isay. 49.
23. Which great Blessing hath been, and is,
most visibly enjoyed by us in this
Nation, as much as by any People un-
der Heaven.

Mal. 1. 6. Since then by being born the Kings
Subjects, we have the Happiness to be
his Children, the very law of Nature
doth oblige us, to pay him all the Aw-
fulness, and Affection, and Duty of
Children. *If I be a Father* (saith God)
where is mine Honour? *If I be a Ma-*
ster, where is my Fear? Now the King
next and immediately under God, is
the great and common Father, the su-
preme Lord and Master of us all.

2. And therefore, secondly, The Degrees
and Measures of Honour and Fear,
which are due to the King are the ve-
ry highest, and the greatest, next unto
those that are due to God himself. The
supreme Power and Authority under
God,

God, being lodged in the sacred Person of the Sovereign Prince, he may justly demand the supreme Honour. Within his own Dominions he is only less and lower than God, he is greater and higher than all Ranks and Orders of Men. Yea all the States of the Realm joyned together, all the Nobles and Commons, and the whole Body of the People have not a Power and Authority equal to his. All his Subjects, whether Publick Magistrates or private men, not only severally and apart, but joynly and together are under his Command. For otherwise, he would not be the King of a Kingdom, or a Political Society, united under one Form of Government, but only a King of single men separately taken, and so he would be a strange kind of Chimerical and imaginary Prince, a King of nothing but a Rope of sands.

In the first Epistle of St. Peter, Chap. 2. ver. 13 and 14. that great Apostle makes this plain Distinction between our Subjection to the King, and to all other Magistrates, whether taken collectively or distributively, We

are to submit to the King as Supreme, to all others as his Officers and Delegates Sent and Commissioned by him; all of them together, as well as each of them apart having received all their Power and Authority from him, and he having received his from God alone. For the King is no Substitute of the People, but the Minister of God, and his Power is the Ordinance of God.

Rom. 13.
2. 4.

*why not
both?*

This is the Voice of Scripture and of Reason, and this I may with the greatest Confidence, because I can with the strongest Evidence affirm; it being not only the unanimous Opinion of all the Wisest Politicians, and Statesmen in the World, but also the Catholick Doctrine of the Christian Church for many hundreds of years together, that a Monarch or Sovereign in his own Dominions hath no Superior, but God Almighty.

And indeed it would be very strange, if any considering men should think otherwise: For it is a manifest Contradiction to be a Sovereign or Supreme Prince, and to have a Superior. Those Kings, who have any Power above them, are only titular, not real Kings. The Sovereignty is always lodged,

*Living
power
for the
Law is above
the King & rules Him*

ed, where there is the highest Authority; And according to the Constitution of our Nation, it is most certainly in the King, for the Lords both Spiritual and Temporal, together with all the Commons assembled in Parliament, do by a Solemn Oath acknowledge the King to be Supreme, and themselves to be his Subjects; and they have in publick Statutes particularly declared, the sole Supreme Command and Government of the Militia, ever to be, and to have been, by the Law of England the undoubted Right of his Majesty, and his Predecessors; and that both or either Houses of Parliament cannot, nor lawfully may raise or levy any War, offensive or defensive, against his Majesty his Heirs and lawful Successors. Neither can any Laws or Statutes be made by them, but onely such as the King approves. Neither is the King accountable to them, or to any other, or liable to be punished by them or by any other, besides God.

These are the Essentials of Sovereignty, or supreme Power, to have the sole Power of the Sword, to have the Legislative Power, to have a Power which

*or Canons
by the
Convocation*

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which is irresistible and unaccountable, and no way subject to the coercive Authority of any other. Every compleat and Imperial Sovereign hath all these? And that we are under such a Sovereign, the whole Parliament did acknowledge in the 24. H. 8. c. 12. in which it was Resolved, That by sundry Authentick Histories and Chronicles, it is manifestly declared and expressed, that this Realm of *England* is an Empire, and so hath been accepted in the World, governed by one Supreme Head and King, having Dignity and Royal Estate of the Imperial Crown of the same.

The Kings Majesty being therefore the only Supreme Governour in his Dominions, next under God, and having full, perfect, and entire Jurisdiction and Authority from God alone, which no other Magistrates have, but by Emanation from him, ought to be revered by us, with the highest Degrees of Awfulness and Veneration, that can justly be paid to any Person or Power upon Earth. The Fear and Honour we owe to him is greater than we owe to any other, and is the ver-

ry

ry greatest that can possibly be expressed, except only that Divine Honour and Adoration, which is peculiar to the Deity.

Thirdly, This Awful Fear of our Sovereign Prince, if it be really within us, will have the very same Effect that the Fear of God hath. It will produce a most humble and loyal Submission, a most faithful and dutiful Obedience to him. We shall execute his Commands with Clearfulness, and bear with Patience what he inflicts upon us. We shall carefully endeavour to observe and keep all his just Laws, that is to say, all those which are not contrary to the Laws of God. And if it so happen, that we cannot comply with his Injunctions, by Reason of their Repugnancy to the Divine Commands; then we shall meekly and quietly submit to the Penalties that ensue such non-compliancy. There is but one only case, wherein a good and loyal Subject, who duly fears and honours his Prince, will refuse to obey him, and that is, when such Obedience will by no means consist with his Obedience to God; then indeed he will "obey God rather than Man," because he fears God

more

*or his
people's
law, or
rights.*

*if there be
no legal
Remedy*

more than any mortal Man, more than the greatest Monarch in the World. But there is no Case whatsoever, wherein he dareth, either to resist or reproach the Person or the Authority of the King, or to offer any Indignity to him.

4. For in the fourth and last Place, it is to be remembred, that all Acts of wickedly presumptuous Disobedience, all Oppositions by Force of Arms, all reviling Expressions, and all manner of Affronts are the most manifest Contradictions to the awful Fear of Soveraign Majesty. *Where the Word of a King is, there is Power,* Eccles. 8. 4. But if his Word be slighted, and his Power despised, he is not honoured as a King. *Who may say unto him, what doest thou?* None surely can without great irreverence. *Is it fit to say to a King, thou art Wicked, or to Princes, ye are Ungodly?* Job. 34. 18. No, it is very unfit, it is one of the highest Instances of Impudence, Rudeness, and Unmannerness. It is such Behaviour as doth no way consist with the Deference, Obedience, and profound Lowliness which ought to be in Subjects.

But

*for men,
private
persons*

But what is it then, to take Arms against him? Is it not plainly a fighting against God, whom the King represents, and with whose Authority he is invested, *Prov. 30. 31.* *A King (like God) is one, against whom there is no rising up;* No, not upon any pretence whatsoever, without open Perfidiousness and Rebellion; of which when any are guilty, they not only affront their Prince, and contemn his Laws and Government; they not only act contrary to their Duty and Allegiance, but they totally cast off the very State, and Quality, and Relation of Subjects; yea, they are such Monsters of Men as do in a great Degree renounce humane Nature, and common Civility; They are as natural Brute beasts, made to be taken and destroyed. So St. Peter describes them, *2 Pet. 2. 10, 12.*

If we have therefore any Fear of God or the King, if we have any REGARD to Religion or Loyalty, Humanity, or Civility, we will abhor the thoughts of ever joyning with such salvage, untamed, ungovernable Creatures, such Wolves and Tygers in humane

shall.

manc Shape as Rebels and Traitors are. Yea if we desire to keep our selves out of danger, we will have nothing to do with any of the Friends or Correspondents of such ill men, with any factious Designers, who do more remorely attempt to destroy the Government, by introducing the Changes and alterations of it. Which brings me to

III.

The third Observable in the Text, The useful Caution against Joyning or Associating with seditious Innovators, *Meddle not with them that are given to change.* That is, joyn not thy self to any turbulent Sect or Party, whose Discontent with the present State of Things, or desire of Novelty makes them affect a change, especially in those two great Interests of a Nation; Religion, and Government, both which the due Fear of God and the King would preserve inviolate.

Now by how much the better the established Religion and Government is, by so much the worse and the more detestable are all such Combinations and Confederacies for the Change of either of them. Upon which Account I verily believe no People in the

the World have greater Reason to hearken to this Counsel of *Solomons*, than we have. For wherefore should we desire or endeavour an Alteration either of our Religion, or our Government?

Our Religion is the true Christian Religion restored to its primitive Purity, and reformed from the Corruptions and Abuses both of Hereticks and Schismaticks. And shall we joyn with those who would exchange this sober, rational, well-tempered Religion, either for the Extravagancies of Enthusiasm, or the Follies of Superstition, the Delusions of the Sectaries, or the Idolatries of the Romanists? Shall we joyn with those, who would exchange decent and duly regulated Ceremonies, either for rude and unseemly Gestures on the one side, or for a Multitude of ridiculous and pompous Rites on the other; who would turn pious and primitive Discipline into lawless liberty, or intolerable Impositions; found and ancient Doctrine, in all Points agreeable to the written Word of God, either into uncertain and unwritten Traditions, or into novel Enthusiastick

Divi-

Divinity; and serious well compos'd Forms of Prayer, understood by the People, either into mere Battologies and Extemporany Effusions, or into unedifying Masses in an unknown Tongue.

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Eikow
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composing*

It is a great and a most true commendation of our Religion, worthy to be ever remembred, which was given by his late Sacred Majesty, in some of his last Words to the then Prince of Wales, our now most Gracious Sovereign. His words are these, *I do require and intreat you, as your Father, and your King, that you never suffer your Heart to receive the least check against, or Disaffection from the true Religion established in the Church of England. I tell you, I have tried it, and after much Search, and many Disputes, have concluded it to be the best in the World; not only in the Community as Christian, but also in the special Notion as Reformed; keeping the middle way between the Pomp of Superstitious Tyranny, and the Meanness of Fantastick Anarchy.*

And as for the Goverment over us, if Reason and Scripture may be heard, it is the most excellent Form of Government.

*'Eikow
Basia.
c. 27.*

yernment. It is a Monarchy, and the best
sort of Monarchy, not a Despotical and
Arbitrary, but a Political or Paternal Mo-
narchy, such as is administered by Just and
equal Laws; not an Elective but an He-
reditary Monarchy, free from all Inter-
regnum, and from many Mischiefs to
which Elective Kingdoms are subject.
It is such a Monarchy as by an ad-
mirable Temperament preserves at
once, both the just Liberty of the Sub-
ject, and the Sovereign Majesty of the
King. It is a Monarchy of great An-
tiquity. We have been under the Go-
vernment of Kings, beyond the utmost
Records of all History. Of Kings we
may justly boast, more than any o-
ther Nation in the World: For it was
our Island, that yielded the first King,
and the first Emperor, that ever em-
braced the Faith of Christ, *Lucius* and
Constantine, Princes who in the Glory,
be and Stability of their Actions, abun-
dantly answered the significant Omens
of their Illustrious Names. One of our
Kings also was the first, who cast off the
Antichristian Usurpations of the Church
of *Rome*, and settled the Reformation by
Law. And it hath been ever since

since
limited to
Protestant

under the same good Conduct of Kings, that the true Christian Reformed Religion hath been hitherto preserved among us.

Shall we then be so unwise, as to hearken to the Antimonarchical Insinuations of those restless Demagogues, who would alter and change, subvert and destroy this most excellent, this most ancient, Form of Government? And what if some Men, will not, or cannot apprehend, that our Government deserves to be thus extolled? What if they suppose this Constitution to be none of the best? Yet every plain Countryman may understand, That the Mischiefs of a Change are unspeakable. A Change of Government cannot ordinarily be introduced without a Rebellion, and all the fatal Consequences that attend it; a Rebellion which commonly begins with factious Combinations under Pretence of Defending Religion, Liberty, and Property; proceeds by armed Force, and all the Ways of secret Stratagem or open Assault; and ends in Blood and Slaughter, Spoil and Devastation, Rapine and Plunder, Oppression and Sacrilege; a Rebellion, I say for which, if prosperous and successful, make ma-

a great Change indeed, overturns all Order, and Rule, and licenses all the Injustice in the World; lays the Reins upon mens necks, and takes off the Restraints of their Appetites; throws down the Fences of Law, and leaves all open to the Incursions of Violence; gathers mens Lusts into a common Storm, and fills all things with Horror and Confusion; breaks up the Foundations of the Earth and lets in a kind of Hell upon us. All these dire Effects of Subverting the Government this Nation hath sadly felt; and if we took any Notice of the Black and Fatal Day in the last week, they must needs at this Time be fresh in our Memories.

Januar. 30.

But perhaps all this doth not discourage the men that are given to Change. The seditious Incendiaries care not, although the whole Kingdom be laid in a Flame, if they can but warm themselves at the Fire; and at the End of secret all this Blood-shed, Raine, and Devastation, they expect nothing less than never the rich Spoils of a happy Victory, and the Glory of Triumph. I shall therefore consider in the last Place, what may abundantly confute and confound such vain Hopes,

IV. The dismal Presage in my Text concerning the swift Vengeance, that shall surprize such ill Men, and the unknown Misery into which both they and their Associates may tumble headlong. *For their Calamity shall rise suddenly, and who knoweth the Ruine of them both?* that is, both of them that are given to change, and those that joyn with them. Or else it may be understood of the Destruction that shall come upon them, both from the Lord and the King. Who can tell what terrible Judgment, what heavy Punishment, both God and his Vicegerent may inflict upon them? Who can measure the divine Vengeance, which is armed with infinite Power? Who can limite or appease the Wrath of a King, which is as the Roaring of a Lyon, or as a Messenger of Death. Kings are said to have long Hands; and God hath longer and heavier, which can soon reach, and will most severely chastise such Disturbers and Overturners of Peace and Government. In the Thirteenth to the Romans, St. Paul hath very plainly foretold their Fate, that they shall receive to themselves *κείμενα*, Judgment, or as we render

*Prov. 16.
14. and 19.
12.*

render it, Damnation. If we take the Word in the mildest Sense, the meaning is, that according to the ordinary Course of Gods Providence, they shall receive some grievous Punishment, here in this World. They seldom die the common Death of men, nor are they visited, after the visitation of all men, but are usually cut off by the visible Strokes of Vindictive Justice. And their Punishment is as signal as their Villany. They resist the Ordinance of God, and they receive a Punishment worthy of God.

Numb. 16.

29.

Every Age hath afforded Examples of this; but I will only instance in the Judgments, which followed the first notorious Sedition that happened in World, and the last great Rebellion in our own Nation.

That first Sedition (of which we have a large and full Account in the sixteen Chapter of *Numbers*) was the Insurrection of *Corah* and his Accomplices against *Moses* and *Aaron*, under pretence of asserting the Rights and Liberties of the People, in Opposition to the arbitrary Government of *Moses*, whom they accused of Tyranny (as

Josephus expressly saith, agreeably to what the Scripture it self doth imply) and the freeing themselves from the Incroachments upon their spiritual Priviledges, by the Usurpations of Aaron and the Priesthood. Which specious Designs drew into the Conspiracy a great Number of Considerable Persons, even two hundred and fifty Princes of the Assembly, famous in the Congregation, *Men of Renown*. But notwithstanding their Popular Pretences, (which were, for substance, the very same, that gave the first Rise and Birth to our late Confusions;) and although they acted under some shew of Authority, when such an Assembly of Princes and Great Men joyned with them; (as our Rebels also endeavoured to justifie their Proceedings, by the pretended Power of a Parliament;) although, I say, they had such fair Colours, for what they did, and such Eminent Men on their side, they were made to suffer the just desert of their Sin. Both Earth and Heaven conspired to punish them, and their Destruction was no less terrible than sudden. They had disturbed the Earth by their Faction, and the Earth

as

as it were moved with Indignation against them, rent asunder, and opened its Mouth to swallow those in its Bowels, who were unworthy to live upon the Face of it. When they had been dividing the People, the very Ground divides it self under their feet, and breaks into a Chasim in the Place where they stood, that they might go down quick into the Pit of Destruction, Death and the Grave both seizing them at once. And those two hundred and fifty of the Seditious Incendiaries that offered Incense, were as swiftly consumed by Fire from Heaven. So suitable were their Punishments both to the Nature and the Degree of their Crimes.

And when the *Israelites*, instead of learning their Duty by these dreadful Spectacles, took upon them the next Day in another Insurrection to justifie the Plea of *Corah*, to own those Rebels as the People of the Lord, and to charge *Moses* and *Aaron* as being guilty of their Blood ; the Wrath of God went out against them and consumed them, as in a moment, with such a quick dispatch, that, although *Aaron* with all possible Haste made an Atonement for them, there were destroyed

by the Plague, no less than Fourteen thousand and seven hundred.

But to come to the Instance nearer home, What, I pray were the Effects of the late Rebellion in our Native Land? Was it not in the Event most pernicious and destructive to the Rebels themselves, at least to the Chiefest of them? Did not their Calamity arise suddenly, so suddenly that themselves scarce fore-saw it? Those malignant Comets, having blazed a little while, quickly expired in Stench. Their Rise was sudden and their Fall too. Their restless Ambition made them violently introduce a Change of Government; but what a Change did themselves meet with, when they were thrown down from the Top of all their vain False-Glory, to be the Hated and the Hissing of the People? They had divided the Kingdom, and embroiled it in a Destructive War: God therefore divided them among themselves, and made them their own Scourges, like an Army of *Philistines*, still beating and threshing down one another, until the Restauration of his Sacred Majesty, when the Hand of God was

was illustriously visible, both in bringing him to the Throne of his Father, and the principal Rebels and Murderers to Publick Justice.

Some indeed there were, who had no small share in the Guilt, and yet escaped the Punishment; But they may thank their most Gracious and Merciful Prince, whose matchless Clemency hath been greater than the greatest of their Bloody Villanies. And after such Pardon of such Guilt, if any Subjects of this Crown have a mind to rebel again, let them take heed lest they sin beyond all Possibility of Forgiveness and barr themselves eternally, not only from the Mercies of the King, but also from the Mercies of God Almighty.

As for our selves, if we suspect or perceive any Factious Men to have designs against the Government, let not our Souls come into their Secret: Let us not meddle in the least with such Sons of Corah, except it be by all lawful means to detect, oppose, and suppress them. Let us no way joyn with them in their Cursed Attempts and Machinations, unless we desire to fall

Hos. 3. 5.

fall with them, in their Ruine and Calamity. But as it was Prophesied by *Hosea* of the Children of *Israel*, That after their Captivity they should return and seek the Lord their God and *David* their King; still, *David* their King, although it was then some hundreds of years after *David's* Reign, because the Succession was still in the Family of *David*; so God grant, that we and our Posterity may fear, and honour, and obey the Lord our God, and our *David*, our most Gracious Sovereign, and all his Lawful Successors, without any change of our excellently established Religion, or our happy Constitution of Government, to the End of the World.

J U S T

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SERMON III.

Preached Jan. 30. 1684.

Prov. XXVIII. 2.

*For the transgression of a Land,
many are the Princes there-
of : But by a man of under-
standing and knowledge, the
State thereof shall be pro-
longed.*

If the great Blessings and Calamities
of a Nation be not thrown into it
at all adventure, by the uncertain
cast of blind Contingency, nor ir-
resistibly thrust upon it, by the over-
bearing force of inevitable Fate ; if they
proceed not from the confused and for-
uitous Concourse of various Smooth-
shap'd

shap'd or Ill-figured Atoms, nor from the predominant Influences of auspicious or malignant Stars or Planets; but are both of them the certain Effects of intelligent and voluntary Providential Administration, a Divine Power, Wisdom, and Justice ruling in the Kingdoms of Men; if the one be the benigne Favours of Almighty God, the liberal Emanations of his Immense Goodness, wherewith he rewards and encourages Piety and Virtue; if the other be his penal Strokes, the awaking Thunder-boks of that Righteous Indignation, which Mens Sins have provoked; from hence it will follow, that we have most just and real occasions for Solemn Days of publick Thanksgiving for the one, and Humiliations under the other, which sort of Days, tho' sometimes illegally consecrated by Factious Powers, and hypocritically celebrated with Mock-devotions to sanctifie Treason and Rebellion, ought to be so much the more sincerely, so much the more religiously observed by us, when our lawful Superiors have advisedly appointed them. And from hence it will particularly follow, that we have still great

great reason, with Weeping, Fasting, and Prayer, thus annually to commemorate the Fatal Period of Time, in which our multiplied Sins, and over-flowing Transgressions, after they had deprived us of all the Blessings, with which a just and peaceful Monarchy could make us happy, and introduced the plentiful Calamities of a Civil War, together with the numerous Plagues of many Princes, many Tyrannical Usurpers of Royal Authority, swell'd at length into such a Deluge of boundless Wickedness, as quite extinguished the Light of our *Israel*, and pulled down upon that, so singular an Instance of the Divine Vengeance, as no Nation had felt before, the most barbarous and unparalleled Murder of one of the best Kings that ever sat upon a Throne, our late most Gracious Sovereign. From hence it will appear, that this Days Tremble and mournful Reflection, on such blackest of *Britain's* Tragedies, is more great and common Duty, to which our self, even the most innocent Natives of this peculiar Island, are indispensably willing.

The

These Conclusions I take to be clearly inferred from those Premises, and I believe no sober and knowing Man can think otherwise, if he seriously and thorowly consider this Royal and Divine Aphorism, which came from the Pen of Solomon, and the Mouth of God. *For the transgression of a Land, many are the Princes thereof: But by a man understanding and knowledge, the State thereof shall be prolonged.* In which word there lie before us these Four Observables.

First, a publick National Judgment and that is the ill State of a Nation under Polyarchy, or Plurality of Supreme Governours, when *many are the Princes thereof.*

Secondly, the notorious Cause of such a Judgment, it is expressly ascribed to the Wickedness of a People, *the transgression of a Land.*

Thirdly, the opposite National Mercy, or the Happiness of a Nation under a well settled Monarchy, when *a man of understanding and knowledge, the State thereof is prolonged:* A man that is to say, one Man, one Sovereign Prince, in opposition to the many Princes before mentioned.

Fourthly

Fourthly, The principal means whereby so great a Mercy is procured, and that is the Wisdom of the Monarch, his *understanding and knowledge*.

I begin with the first of these, the National Judgment, *many Princes*; by which it is plain, we are to understand Supreme or Sovereign Princes: For many inferior Magistrates or subordinate Governours, are at all times necessary to every State and Kingdom, even in their most peaceful and flourishing Condition. It is therefore the multiplication of Sovereigns, that Solomon here speaks of; by many of whom may be meant, either many lawful Sovereigns, or many Usurpers; both which are publick Evils, although the latter be the more signal Judgment.

First then, by Princes in the Text we may understand lawful Sovereigns; and of them there may be either many successively, or many at once. There may be many successively in a Monarchical State; sometimes by the very Nature of the Constitution, as in an Elective Monarchy, where the Crown is not inviolably fixed in one Royal Family, and in the one right Line according to Priviledge of Birth, and Proximity of Blood; but is

conferred on various Persons of divers Families or different Lites, according to the Will and Pleasure of the Electors. This is an ill State in comparison of Hereditary Monarchy. At the Death of every Prince, 'tis subject to an *Interregnum*, in which the whole Frame of things may be unsettled; and every new Election not only commits the Administration of Affairs to untried hands, but may also expose the Kingdom to great Changes, and dangerous Revolutions, arising from the opposite Interests, Affections, and Inclinations of various Families, and consequently of such Persons as are chosen out of them.

Indeed if it happen that the Elected King be the Son of Nobles, as Solomon speaks, if he descended from the Sacred Race of Kings, and hath been educated among Princes from his Youth; he hath not only the Title, Place, and Office, but the real Majesty and Authority, the God-like Spirit, the Wisdom, Justice, and Clemency of a King. matters may go well while he Reigneth. *Blessed art thou, O Land, when thy King is the Son of Nobles,* Eccles. 10. But if it so fall out (as it often may)

an Arbitrary Election) that the Prince be chosen out of the meanest of the People ; if he be a Person of low Birth and servile Condition, the Kingdom can never be happy under such a Governor. For a Servant *when he reigneth, is one of those three things, for which the Earth is disquieted, and one of the four, which it cannot bear,* Prov. 30. 21, 22.

Sometimes also by the Will and Pleasure of Heaven, and by the Visitation of God, there may be many Princes successively even in an Hereditary Monarchy, when by reason of the frequent Deaths, and short Reigns of Kings, there is a Succession of divers of them within a few years. This is generally disadvantageous to the Happiness of Nation, if it doth not prove fatal to

When there is such a Mortality of Monarchs, that the Earthly Gods die ^{Psal. 82:6, 7.} sooner than common Men ; when the Children of the most High are brought away, and not one alone, but many of Kingly Princes fall by an untimely Disseignation, before they can bring their designs and endeavours for the safety and welfare of their People, to any good maturity ; and when the Crown thus

swiftly passing from one to another, is devolved upon Infants, who are unskillful in the Arts of Empire, obnoxious to the unfaithfulness of Tutors, and easie to be misled by the treacherous Conduct of ill Ministers, this ruffles the publick Affairs, and usually causeth great discomposures. *Wo to thee, O Land, when thy King is a Child,* Eccles. 10. 16. Although this *Wo* may be in good measure prevented, where the Change and the loss of Princes, is recompensed by the continuance of the same wise Counsellors, and the defect of Age made up by the uncorrupted Innocence, and the early Piety of the Crowned Child.

But as the having many Princes successively, is sometimes the misfortune the best of Monarchies; so the having many together and at once, is the constant mischief of a Republick; where the Sovereignty is actually invested more than one, either in a certain number of Select Persons, which is incommodeous enough, or, which is much worse, in the very Multitude and general Crowd, in the whole Body of People; the Head and the Feet, Brains and the Heels, the Honoura-

the Wise, the Sober, and all the base and blind and boisterous Rabble, having their share in the Government.

I deny not that these Republicks are lawful Powers in those places where by Divine permission they have had a durable continuance and establishment. Long Possession may give them a Title, and as bad as they are, Use and Custom and the Situation of some Countries, may make them tolerable in some few particular places.

Neither will I say, that *Solomon* did expressly and designedly pronounce this Sentence concerning them. The truth is, they cannot boast of so great Antiquity. It doth not appear, that any such Forms of Government had ever been heard of in his Days. But because many in this Age, and in this Nation, have been such fond Admirers of Common-Wealths, I shall for their sakes enquire, whether these rare Models of Government, although they do not fall directly under *Solomon's* Censure, be really any better than the many Princes in my Text are supposed to be? Whether they be not, for the most part, Judgments and Punishments sent from

Heaven, for the transgression of a Land?

That they were generally so in their Original, I think is not much to be doubted. For what was it that brought Republicks into the World? Was it not Faction and Sedition? Were they not all at first meer Usurpations? Where is then any People, Nation, or Language, which was not anciently subject to Kings? We cannot suppose that any was not, unless we will take upon us (as some of our Republicans have confidently done) to question the truth of all ancient History. *Tully* places it *inter notiora*, among the things of known certainty, that all were of old under Regal Government. *Justin* begins his Epitome thus, *Principio Rerum, Gentium, Nationumq; Imperium peres Reges erat.* To which agrees that of *Salust*, *Initio Reges diversi, nam in terris nomen Imperii id primum fuit.* Yea the sacred and infallible Story in the Writings of *Moses*, who had both the Power of a King, and the Spirit of a Prophet, gives us sufficient poof thereof. And if we search after the first Rise and Birth of Aristocratical or Democratical States, we shall constantly find upon Record, that they

Plato Re-
divivus. p.
27.

Tull. l. 3.
de legi-
buss.

Salust. l. 1.

they were the natural products of Perfidiousness and Rebellion.

When men shook off their Allegiance to their Prince, and revolted from that Establishment, to which they were born Subjects, then they Erected a Common-Wealth. Thus the *Roman Republick* began by a *Regifagium*, the fickle and inconstant People changing the very Form of their Government, because of the particular miscarriages of one of their Governours. Thus the united Netherlands upon their Defection from the King of *Spain*, made up a Combination of many Independent Jurisdictions, joyning together of meer necessity, to keep themselves from being punished, for rebelling against, and abjuring their rightful Prince. Thus the *Swiss Cantons* revolting from the House of *Austria*, *Genoa* from the Empire, and *Geneva* from the Duke of *Savoy*, set up for themselves as Common-Wealths or free States, as they love to be called, casting off their ancient, and for the most part easie dependance upon their lawful Soveraigns, that they might aspire to the Name and Shadow of a troublesome Freedom. And even the so much

celebrated *Venetians* stole their Republick at first, taking advantage of the common Fears and Disorders, when *Italy* was alarm'd by the *Hunns*.

Neither is there any such Commoidousness in Republicks, after they are settled, as will make amends for the badness of their Original. If we look into their Administration, we shall find them attended with so many and so great Inconveniences, that the chief end of Government, which is the publick Peace and Happiness, or the well being of a Community, cannot be ordinarily obtained by them.

Nothing is more pernicious to any Society, than Contention and Discord. *Can two walk together, saith God, except they be agreed?* Amos 3. 3. And if Two cannot, it is not to be expected that Many should. There can be no peace without Agreement, and the Agreement of many, if there be no Superior to unite them, is almost impossible. As Anarchy is constantly attended with confusion, so is Polyarchy with Division.

Where there is a considerable number of Men, that have an equal share in the Sovereign Power, there will be inevitable

table Discords, Jealousies, and Emulations issuing from their different Judgments, and opposite Counsels, as to the Conduct of State Affairs. And although their Debates be ended by Majority of Suffrages, their Animosities, especially in the weaker side, will be the more inflamed. For since all Men naturally desire to have their own advice followed, those that are out-voted will be apt to look upon themselves as both disparaged and disappointed, from whence will arise Anger, Hatred, and Discontent; which Passions, if there be opportunity, will break out into Conspiracies and Insurrections, to suppress and ruin those whom they could not counterballance.

And the Reason why there are no greater Tumults and Seditions in our Modern Republicks, is because being almost perpetually engaged, either as Principals or Confederates in Forraign Wars, the Factious Spirits have not leisure to quarrel at home. *Pax tibi Marte*, which is the Motto of *Venice*, may very well suit all the rest of them; For when they have no work cut out for their Swords abroad, they are always

ways running into Domestick Mutilies, and by these the most flourishing of them, might long ago have been ruined, had it not been for the little mixture of Monarchy, with which their Constitutions are compounded ; such as that of a Duke, or a State-holder, who reduceth the Factions to some Temper, and keeps the State from a Dissolution.

Neither are Republicks in less danger from Foreign, than they are from Intestine Enemies, which makes them live in perpetual fears of Invasion ; and being unable to defend themselves, in this case also they are beholden to Monarchy : For the usual Asylum where they take shelter, is under the Wing of some Potent Neighbouring Prince, whom they chuse for their Protector.

Besides, nothing is of greater Moment to the good success of arduous Affairs, than Secresie. But is there any hope of secrerie, where there are an hundred Ears to hear the Counsels, and fifty Tongues to publish them ; and where ten or twenty of those fifty (as it usually happens) dissent from the rest ? Will not these be hugely tempted

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ed to revenge the neglect and refusal of their own Advice, by divulging the most important Secrets of the prevailing Faction?

And tho' there be sometimes a tolerable Acquiescence, in the Opinion of the Major part; yet the Debates and Consultations among so many different Judgments, are commonly so long protracted, that before they can arrive at a Resolution, many favourable opportunities for Action are irrecoverably lost, and their best Designs miscarry for want of timely Execution.

But beyond all that hath been said, there is this great mischief in every Aristocratical or Democratical Commonwealth, that the many Princes or chief Magistrates by which it is governed, being only temporary Officers of no long continuance, have a separate Interest of their own, distinct from that of the Publick; by which means they will be very apt, to aim chiefly at their own private advantage, in all their publick Trusts, and may be sometimes so far corrupted, as to betray their Country to a Foreign Power, when sufficient Assurance is given them, that
they

they shall not only survive the Fate of the expiring Government, but enlarge their Fortunes by its Dissolution.

A King and his Kingdom have but one and the same inseparable Interest. If the Kingdom be ruined, the King perisheth. But it is otherwise in a Common-Wealth, where some that sit at the Helm of State, may have the opportunity both to secure and to enrich their own private Vessel, by sinking the publick Bottom. Neither will they be at all concerned for the loss of their share in the Government of it, when by selling that Power, which they must shortly resign, and bartering away the publick Interest together with it, they purchase a higher and a more durable Grandeur, than otherwise they could ever have obtained.

And now let any one judge, whether this Form of Government, in which many have a Copartnership, be so great a Happiness to a People, as some have pretended it to be.

Secondly, if by many Princes we understand many Usurpers of the Government, it will be much more evident that they are the Rods, and Scourges of Heaven.

*See some of
these, and
diverse o-
ther Incon-
veniences of
Republicks,
more large-
ly consider-
ed in Dr.
Nelson's
*Common In-
terest of
King and
People.* Ch.
3.*

Heaven, the Plagues and Judgments of a provoked God, with which he Visits a sinful People.

Upurpers are such men as are neither born to Empire, nor legally chosen to it, but being inspired by insatiable Ambition, possess'd with unbound'd Hopes, and mounted on the soaring Wings of Arrogance and Presumption, raise themselves with an insuperable boldness, and violently invade the Seat of Majesty.

They acquire their Power by the most wicked and unlawful means, and by the same evil Arts keep and maintain it; by treasonable Leagues and Bonds of Iniquity, by Hypocrisy and Dissimulation, Perjury and Cruelty, Blood and Slaughter, and the total subversion of all Lawful Government, Right and Justice, Peace and Order.

They inveigle the giddy Multitude with specious Declamations against many pretended miscarriages in the whole conduct of Publick Affairs; that by exciting the wild Commotion of Popular Fury, and the restless Ferment of blind and bitter Zeal, they may have Instruments and Tools ready wher and prepared,

pared, for the great Work of a thorow Reformation, that is to say, of hewing down, and cutting in pieces, of pulling up Root and Branch, whatever hath not the luck to please them.

They fill all places with false Fears and groundless Jealousies of Arbitrary Government, that when their successful and triumphant Rebellion hath de-throned their Rightful Prince, themselves may Reign in his stead, with the greatest Heights of Arbitrariness. And when they have Lorded and Tyrannized a little while, others get up and depose them. And these also, in a short time, are forced to give place to stronger Rebels, and greater Villains, perhaps to some of their own Creatures and Servants, by whose help themselves were raised.

Thus the Government of a Nation, being once removed from its right Basis, is toss'd about from one to another, and various Usurpers successively possess themselves of it, as this or that Faction grows predominant. But O the Insolencies, the Oppressions, the Sacrilege, the Murders, Desolations, and Confusions, the Crimes and Calamities

of

of all sorts, that such a Land must suffer under! How deplorable is the Condition of that People, where such dire Revolutions do happen! How terribly are they shaken by these State-Tempests! How do they reel to and fro and stagger like a drunken man, and are even at their wits end! How distressed must be the case of all that have any Conscience, any Principles, any Faith, any Honesty to keep, yea any Estates, any Honour, any Lives to lose! What Preys and Sacrifices must they be to those great Thieves and Oppressors, under the glorious Titles of Patriots and Protectors, those bloody Murderers in the room of Nursing Fathers, those ravenous Wolves in the Shepherd's place! O the sudden Convulsions, surprizing Paroxysms, insupportable Agonies of the Body Politick, when she is forced to be the Patient of such cruel Physicians, who pretend to heal her Breaches, by giving her the widest and deepest Wounds, and to restore her to a sound and healthful Constitution, by drawing forth her very Heart-Blood and vital Spirits!

This! this is the lamentable State
of

Psal. 107.

^{27.}

of a Nation, when Usurpers, when many Usurpers have Dominion over her ! Of all This, the execrable Occasion of the present mournful Solemnity affords the most convincing Proofs. Of all This, our own Native Country had a long, a sad Experience, for neer twenty years together. And although more than twenty be past, since our happy Deliverance from these Miseries, and the just Vengeance of Heaven upon the Authors of them ; yet we see the same Faction begins now to lift up its head again, the same Antimonarchical Spirit is revived, and under the same Pretensions too, of securing our Religion, Liberty, and Property, of keeping out Popery, Slavery, and Arbitrary Government. Witness the late horrid Phanatick Conspiracy against His Majesties Sacred Person, his Royal Brother, and this Hereditary Monarchy.

I never took delight in calling to remembrance the impious Follies of any sort of Men. Would to God they might have been buried in the deepest Oblivion, without any hope of a Resurrection. But since the same Generation of men, instead of forgetting the Practice

Practice of them, are still returning to the same ; and since we have still cause to humble our selves under the Hand of God, which so severely chastised us by them ; I must crave your Patience, while I briefly reflect on the Plagues and Mischiefs of those old Treasons and Usurpations, that we may be the more awakened, by all lawful means vigorously to oppose the first beginnings of any new ones.

And here I must present you with a dismal Scene of things : For whoever shall consider our numerous Calamities, under the Infamous Reign of our numerous Usurpers, those before the Murder of the King, that horrid Fact it self, the very Center of all the rest, and those that followed after, will soon perceive, that the Flood-Gates of Ruine were set wide open, and that all manner of Confusion and Destruction came in upon us with an overwhelming Deluge.

Our Usurpers began their Tyranny, as such generally do, by a bloody Rebellion. For Rebels and Usurpers are of the same Species ; Rebels are Usurpers Militant, and Usurpers are Rebels Triumphant.

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As soon as the Faction of the long Parliament departed from their Allegiance to him, on whom all their Authority depended, and instead of offering their humble Advice in dutiful Counsels, endeavoured to obtrude their imperious Dictates, by an overbearing Force, our Land was immediately under many Princes; one Lawful Sovereign, and as many Invaders of the Regal Power, as there were Seditious Members in either of the two Houses.

These heady Demagogues, after they had reproached the Government in contumelious Harangues, and injuriously Impeached the Chief Ministers of State, that the most able and faithful Servants being removed, they might more easily wound their Lord and Master; after they had largely Remonstrated the Nations Grievances, among which they reckoned all the Complaints that Malecontents, with whom the easiest subjection is a Yoke and Bondage, could frame or imagine; after they had thrown down the Mitres, that the Crown might fall with them; excluded the Bishops from their Rights of sitting in the House of Lords, and affronted the King with

the highest Irreverences, animating the insolent and clamorous Crowd in great Numbers to assault his Majesty, with their unreasonable Demands and tumultuous Petitions ; until His Sacred Person and Life being in danger, he was forced to withdraw in his own defence ; they at length formed an Army, commenced their unnatural War, actually resisted the Ordinance of God, persecuted his Vicegerent with Fire and Sword, and ingulphed the Nation in a Sea of Blood.

Which perfidious and inhumane Enterprises, that they might the better carry on and justify, they pretended to aim at nothing more, than the Honour and Happiness of the King in delivering him from evil Counsellors, the security of the Subjects in their Rights and Liberties, and the Glory of God in the Purity of Religion.

By these Artifices they strangely wrought upon the cheated People, yea upon divers of the better sort of men, whose Wisdom and Virtue might have made them eminent, if they had not been unhappily infected with some particular Errors destructive of Government.

ment. By these Methods, I say, they obtained large Contributions from Persons of all Conditions, and all Sexes, who freely sacrificed their Moneys to the Treasury, for the promoting so specious Designs. And besides these voluntary Offerings, they seized the Revenues of the King, Queen, Prince, Deans and Chapters, and Plundered the Houses of the Nobility and Gentry whom they knew or suspected, to be true and faithful to their Sovereign.

Hence it came to pass, that a formidable strength was gathered to them, and great Multitudes amassed in such considerable Bodies, that they confidently promised themselves an easy Triumph over Captive Majesty. And then, after various Skirmishes, and Battles, Sieges and Storms, after innumerable Butcheries, and boundless Outrages of Violence and Cruelty, Spoil, and Rapine, and Devastation, in which many Thousands, and Ten Thousand of Brave Men, and Loyal Subjects were either Murdered, or Maimed, or Imprisoned, or Impoverished, by the Permission of Heaven, Villany and Treason was Crowned with success.

the Friends of Loyalty were scattered, and the Combination of Wicked Usurpers prevailed over the most Just and Gracious Prince.

But how did they now manage their Victory, and what was the blessed Reformation they purchased at the expense of so much Blood and Treasure? They reformed the Church, by pulling down her Walls and Pillars, by devouring her Lands, destroying her Ornaments, Vestments, and Utensils, defacing her Beauty, sequestring her regular Ministry, extirpating her Primitive and Apostolick Government, abolishing her excellent Liturgy, throwing away all Forms of Publick Worship, and tolerating all Religions, or rather, Irreligions, Schisms, and Heresies. They reformed the State by the oppression of the People, the invading and exhausting the Wealth of the Kingdom, the Subversion of the Fundamental Laws, the Violating those before accounted so sacred Privileges of Parliament, for which they pretended to have taken Arms; the Cashiering the Peers of the Realm, and the Ruine of the Monarchy. They brought

us to a glorious Liberty indeed, when the King and the Lords being laid aside as useless, the Nations Ears were nailed to the Door-posts of the House of Commons, and when that House too, having Imprisoned or Excluded the far greater and sounder part of her own Members, acted all things according to the meer Will and Pleasure of a whole Legion of Arbitrary Princes, an Insolent, Imperious, and Tyrannical Army.

These things happened to us before the horrid Fact of this Black and Guilty Day, these made way for it. But then at the Perpetration of that incomparable and unexampled Wickedness, all manner of Sins and Mischiefs seemed to be as it were concentrated in one Point.

That execrable Murder and Martyrdom of the most Sacred British Monarch, *Charles the First*, of Glorious Memory, taking it with all its Circumstances, was perhaps the greatest and most comprehensive Sin next to the Crucifixion of the Son of God, and the Sin against the Holy Ghost, that any of Adam's Degenerate Race was ever

ever guilty of, since the Creation of the World : Was perhaps the greatest Judgment, that the inflamed Wrath of Heaven did ever inflict on these sinful Nations, since they were Nations; was such a Sin of this then Barbarous Island, and such a Judgment upon it, as the wide Ocean, with which it is environed, could hardly afford us briny Tears enough to lament and deplore.

That a King should be Tryed and Sentenced in a Judicial manner, with ceremonious Pomp, as a Capital Criminal, by the meanest of his own Subjects, against all Laws Divine and Humane, and contrary to their own publick Remonstrances, Declarations, Promises, Vows, and Covenants: That a Protestant King should be Murdered, not secretly in a Corner by the Dagger or Pistol, or Poison, of a bigotted *Jesuit*, a *Clement*, a *Raviliac*, or some such *Roman* Assassin; but openly upon a Scaffold, neer the Gates of his own Palace, by a bold barefac'd Protestant Execution, before the Sun at Noon Day, before thousands of his own Subjects, before divers Foreigners of all Neighbouring Countries, this is such a mon-

strous Parricide, as hath been an astonishing Spectacle to the present Age, and will be an incredible History in the future. In short, that a King so Wise and Just, so Pious and Virtuous, One whose Life was the visible Transcript of the excellent Religion he profess'd; whose Government by a Redundancy of Goodness, made his Subjects seem to Reign with him; one who was so great a Patron of the Church, so tender a Father of his Country, should be persecuted and driven out of the World, by his own rebellious Children, with all this hellish Insolency and Indignity; after they had most solemnly professed, that they would make him a Glorious King; after he had most sincerely endeavoured to make them a Happy People; and after they had obtained from him so large Concessions, as no King granted before, as no Subjects before demanded: I say, that men should ever be so wicked, as to act such an ingrateful Villany among us; that God should ever be so angry, as to permit such an over-whelming Calamity to befall us, this is a strange, and a new thing in

the Earth, such as our Ancestors never heard of, such as I wish Posterity may never imitate.

Thus they made their Sovereign a Glorious King indeed, when they would not have him to Reign over them, when they would not suffer him to be any longer, *Rex Diabolorum*, as the King of *England* hath been sometimes called, and then truly was, but furiously removed him to a Celestial Throne, among the blessed Saints and Angels. Thus they effectually separated him from ill Counsellors, when they sent him to that High and Holy Place, where 'tis impossible there should be any. But that Angelical advancement, which made his Martyrdom a Royal Triumph, was the greater aggravation of the Regicides Diabolical Guilt ; *And that far more exceeding and eternal weight of* ^{2 Cor. 4. 17.}

Glory, which turned his Loss of three Temporal Crowns into a light Affliction to himself, made his three Kingdoms Loss of so Glorious a Prince the heavier Judgment upon them.

Had our many Usurpers, been only the Authors of this one Mischief, this alone would have abundantly proved them,

them, the great Plague of Heaven for the Transgression of our Land.

But after and besides this, behold a long Train of direful Consequences. The King being Murdered, his only lawful Successor, the Heir apparent both of his Virtues and his Kingdoms, was forced to be an Exile for his own safety, and all lawful Government was banished with him. Those who had the boldness to Arraign sacred and inviolable Majesty, made no scruple to pass their unrighteous Sentence on the most Innocent of the People. The Ax, which had tasted Royal Blood, could not afterwards be satisfied, without frequent Sacrifices of the most Dutiful Subjects, whom the devouring Sword had spared. And the truly Keepers of our Liberties took care to secure them, by making the whole Nation but one great Prison, and themselves the Jaylors.

These Birds of Prey began now to divide the Spoil, bestowing upon one another the Lands of the Crown, the Revenues of the Church, and the Estates of Delinquents, as the Rewards of their great Service, in delivering their Country

Country from one pretended Tyrant, and setting up forty or fifty real ones in his room. For we were now governed, by a vile Remnant of Representatives, who justly deserved the Infamous Name that was generally given them.

And when these upstart Mushrom Princes of the New Common-wealth had pretty well blooded, and fleeced the Nation; when they had Condemned without any Law, Executed without any Crime, and sequestered without any Mercy; until like the Locusts and Caterpillars, they hardly left any thing green, and flourishing among us; in a word, when they had done every thing that was good in their own Eyes, and bad in the Eyes of all the World besides; at length a leading Member of their Tyrannical Juncto, who also bore the greatest sway in their Murdering Army, being a more cunning Impostor than the rest, out-wits them all, pulls them down, and Rules by himself with as absolute a Power, as was ever assumed by the most Arbitrary Monarch.

This *English* Grand Seignior set over the Land a company of Bashaws, under

der the Title of Major-Generals, who in their respective Provinces, according to the Command of their Imperious Master, insolently domineered over the Nobility and Gentry, disarming, decimating, and banishing several miles from *London*, all whom they pleased to call Malignants, that is to say, all the Kings Friends, that had survived the foregoing Miseries. The Power he gave to these Decimators was great and boundless, and their Proceedings were purely Arbitrary, in Oppressing, Robbing, and Spoiling; wheresoever they suspected any to be guilty of Loyalty, taking from them yearly the Tenth Penny, unless they bought off that annual vexation with a valuable Composition. So that the Free People of *England* were become as very Slaves as any that live under the *Turkish* Government.

And after this great Usurper was called into another World, to give an account of the cruel and bloody Tyranny he exercised in this; we were under perpetual Confusions, and various Changes of Government and Governors; *Britain* seemed then no fixed Island,

Island, but as it were a rolling Ship in the boistrous Ocean, steered by no Pilots, but the mutable and alternate blasts of contrary Winds; tost up and down from one Wave to another, and made the sport of the proud insulting Billows; until the miraculous Goodness of Heaven settled us again upon our Ancient Foundations, restored our Rightful Monarch, and Excellent Monarchy, of which our great sins had so long deprived us.

And so I come to the Second Observable in the Text, the cause of this National Judgment, which is the same, that is the cause of all other Publick Judgments, even the publick Guilt, *the Transgression of a Land.*

It is the multitude of National Sins, that introduceth the multitude of Governors. If a People suffer under the successive Invasions, numerous Oppressions, and unbounded Tyranny of many Princes; all this mischief, whoever are the Instruments in bringing it upon them, is the just Punishment, and genuine Product of their own Iniquities.

God often permits the Hands of Sinners

II.

ners to execute his Wrath upon Sinners, and makes the Wickedness of some the Chastisement of others. When his Indignation is moved, by the provok-
Impieties of a sinful Kingdom, and when the time for Judgment is fully come ; he will no longer shelter it by his Providence, from the Sons of Violence and Blood ; no longer restrain the Tumults of the Rabble, and the Madness of the Crowd ; no longer obstruct and defeat the mischievous Designs of turbulent Male-contents, who hope to raise themselves by the publick distractions. In such a Kingdom he often suffers a fawning *Absalom* to steal away the Hearts of the People, or a cursed *Sheba* to blow a Trumpet and cry, *To your Tents O Israel.*

2 Sam. 15. 6. *Psal. 107.* 34. *2 Sam. 20.* 1. *1 Tim. 2.* 2.

As God turneth a Fruitful Land into Barrenness, for the Wickedness of them that dwell therein ; so he many times permits the best of Governments to be subverted, because Men will not lead under it a quiet and peaceable life in all Godliness and Honesty. If a Nation happy in their full Possession of their Rights and Liberties, in the most excellent Laws for their security, and in

in a Wise and Gentle Prince to rule over them, have no due sense of their own happiness, but shall grow discontented and clamorous, and affect a Change, when they know not what to wish, it is just with Heaven to plague such a foward and ungrateful People with Changes enough, with all the various Miseries and Confusions, with which prosperous Rebellions and Usurpations are constantly attended.

The Life and Safety of the King is the Life and Safety of the People ; their Welfare depends upon his. And therefore one usual Method, which God takes, to punish the Sins of Subjects, is to deprive them of their Lawful Sovereign, of him who is the Breath of their Nostrils, the very Soul of the Body Politick, and to give them up to the cruel and killing Mercies of all, that by Fraud or Violence can invade the Government.

Samuel plainly told the *Israelites*, that if they should do wickedly, they should be destroyed, both they and their King, 1 Sam. 12. 25. This was verified in good King Josiah; He must fall, When God would ^{2 Kings} remove Judah out of his sight. He who ^{23. 26, 29.} did

2 Kings
22. 2, 3,
4, 5, &c.

Kings
3. 25.

Judg. 9.
15.

did that which was right in the sight of the Lord, and walked in all the ways of David his Father, and turned not aside to the right hand, or to the left; He who was so great an Enemy to Idolatry, so Eminent a restorer of the Law, so munificent a Repairer of the Temple; like unto whom there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; like unto whom, there arose none after him; even he must be cut off in the Prime of his Days, when the Wrath of Heaven was kindled against the Sins and Provocations, not of himself, but of his Subjects. And it hath been the Fate of divers excellent Princes, to be snatched away from a People unworthy of them, when God hath determined to visit the Transgressions of such a People with Rods, and their Iniquities with Stripes, with the worst of Rods, the Scorpions of Usurpers, with the heaviest Stripes, the Lashes of base-bred, and new-rais'd Tyrants. In this case Fire hath come out of the Bramble to consume the Cedars of Lebanon; or to speak plainly, zealous

zealous Incendiaries, those crackling blazing Thorns, being all in a flame, have burnt down the Royal Palaces, and put whole Kingdoms into a combustion. On this occasion the very Abyss of Sedition hath been opened, the Smoke of hellish Faction hath ascended, and the Sun and the Air have been darkened by reason of the Smoke, and out of the Smoke there have come Locusts. Their Faces have been as the Faces of Men, and their Hair as the Hair of Women, but their Teeth as the Teeth of Lions. They have carried kindness and humanity in their Countenances, and smooth fairness in their Pretences; but their Actions have been Savage and Cruel. They have seemed to have only Breast-plates of Iron and defensive Armour; but their sound hath been as of many Horses and Chariots, running to the Battel, loudly proclaiming an offensive War. And they have had Tails like unto Scorpions, and Stings in their Tails, with Power to hurt Men certain Months and Years. They have had a King too, a King like the Angel of the bottomless Pit, in Hebrew *Abaddon*, in Greek *Apollyon*. Such horrible

*Rev. 9. 2;
3, 7, 8, 9,
10, 11.*

rible Plagues as these, have been sometimes used to chastise a Land, when she hath filled up the measure of her Iniquities.

And an impious People have the more Reason to expect these or such like Judgments from Heaven, according to the degree of their Guilt; because publick Societies of States and Kingdoms can suffer no other Punishments, but only such as are inflicted in this present Life. Particular Sinners, who shall receive their Doom at the last Day, may sometimes pass thorow this world with Impunity. But all Political Bodies and Communities of Men, will be dissolved before the final Judgment: and therefore the Holy and Righteous God hath always a time sooner or later, to punish sinful Nations here upon Earth, unless his just Vengeance be prevented by a general Repentance.

Neither are these Calamities only sent down from the Justice of Divine Providence, they also naturally spring up from the Transgression of a Land. The prevalency of Vice, and the general dissoluteness of Manners, doth in its own Nature produce many great and publick Mischiefs, Pride and Self-conceit,

heit, Ambition and Covetousness, Uncharitableness and Animosity, Hatred and Envy, Malice and Revenge, are the very Seed and Spawn of all Factions and Seditions, Treasons and Conspiracies, Insurrections and Rebellions, Subversions of Government, and Changes of Governours. *Whence come Wars and Fightings among you,* (faith St. James) ^{Jam. 4. 1.} *are they not hence, even from your Lusts which war in your Members?*

When Men have dethroned their Reason, that private Monarch, which God hath set up within them, to rule all their inferior Powers, and suffer'd the promiscuous Democratical Crowd of rebellious Passions, to usurp that Royal Authority, it is no wonder that being slaves to so many Lords and Tyrants within themselves, they desire to bring their Country under as many and as many Princes too; it is no wonder, that they are then so turbulent and vexatious in humane Societies, so zealous for pulling down the publick Sovereign alone, and for placing themselves and others of their own Rank in his room. The restless Lusts of Men, if predominant and generally raging in a Nation,

tion, must inevitably excite and foment mutual Enmities and Discords, intestine Commotions, Civil Wars, and various Disturbances, in which the totting and wavering Government hath no fixed Establishment, but is continually new modelled, changed, and altered, by every Faction that can usurp it. *The wicked are like the troubled Sea, when it cannot rest, whose Waters cast up mire and dirt.* Isa. 57. 20. Wickedness brings a Land into such an unquiet and tumultuous State, that the very mire and dirt, the vile dregs of the Populace do often times get uppermost. Thus we plainly see, that the Tyranny of many Princes, and numerous Upstarts is both the just Punishment, and the natural Effect of the reigning Power, the over-spreading Dominion, of men's Lusts and Sins.

It remains that I consider the two last Observables in the Text, the National Mercy, or the Happiness of a Land under a well settled Monarchy, whereby one Sovereign Prince, *When by man of understanding and knowledge the State whereof is prolonged;* and the principal means whereby so great a Me-

ey is procured, The Wisdom of the Monarch, his *understanding and knowledge*. But that I may not be thought guilty my self of a bold Usurpation, in detaining you too long beyond my Commission, I shall omit what I had prepared to speak upon these copious Heads of Discourse, and shall only conclude with some brief Application.

First then, if many Princes be publick Evils, and for the most part National Judgments, the penal Indications of the Wrath of God, for the *Transgression of a Land*; how great is the Folly of their Wickedness, who desire and chuse Gods Plagues, who contend and wrestle for the Vengeance of Heaven, and will not be content without it. We have lived in an Age, in which men have Fasted and Prayed, and Fought for the procuring of Divine Judgments, for the subversion of our Lawful Government, the extirpation of our excellently tempered Monarchy, and the setting up the Usurping Powers of a many-headed Democracy. We have had Bon-fires in our Streets, and loud Thanksgivings in our Pulpits, when the desired Calamities have been obtained;

when the raving Petitions of such bewitched Enthusiasts have in just Punishment been granted them ; yea some of their Lay-Preachers solemnly praised God for that very prodigious Sin and Judgment, which was the cause of this days Fasting and Humiliation. Such was the infatuating perverseness, the senseless extravagance, the impudent wildness of their monstrous Impiety !

And is it not strange, that even now, after the Impostures of Religious Rebels have been so plainly detected, after all that our Eyes have seen, and our Ears heard of the Miseries and Calamities, which Seditious Republicans have brought upon us; Men should attempt the dissolving the Ligaments of the Monarchy a second time, and the opening a Door to let in another Scene of numerous Usurpers, to enslave and ruin us ? That the Machinations of the late Conspirators had a direct tendency this way, needs no Proof. And all Wise men can easily judge, whether the cutting the great Cable that holds the Government, or the violating the Fundamental Hereditary Right of Lineal Succession to this Imperial Crown, would

not be like to have the very same pernicious Effects? Will our Fears of our *Roman* Adversaries justifie a Contrivance, so manifestly contrary to Law and Equity, to our most Solemn Oaths both of Allegiance and Supremacy, and to those very Interests of Peace, and Religion, which are supposed to be in danger? Is not this the ready way, to introduce Wars and Confusions; in which we shall have many Religions, without the settlement of any; in which we shall have many Princes, and no Government, but all contending for the Supremacy, one to obtain his just Right, others to acquire or to hold an unjust Possession? Is the imitating of the Papists themselves in some of the worst of their wicked Practices a good Expedient to keep out Popery? Or can this sinful Nation reasonably hope to prevent those Judgments of Almighty God, which may be still hanging over us, for the execrable Murder of the Royal Father, by another high Injustice in disinheritting the Son?

And what if it should be granted, that the Cause of mens Fears, and Jealousies

loafies concerning the Future State of a Kingdom, is true and real? The worst that any good man can fear, from any lawfull Sovereign whatsoever, is suffering under him; but it is far better to suffer wrong, than to do it. And when suffering cannot be avoided, (as in this World it sometimes cannot) 'tis far more tolerable to suffer under the severest Government of one righteous Prince, than under the illegal Tyranny of numerous Invaders, who assume the greatest, and most unbounded Power, without the least right to any Authority.

II. Secondly, do we desire never more to behold the infinite Outrages of an Army of Rebels, with all the calamitous Appendages of Civil Broyle? Are we unwilling to change again the Golden Soeptter of our Ancient Monarchy, into the Iron Rods of Republican Usurpers? Let us then unfeignedly lament, and in our Places endeavour to remove the crying Sins of our Land, the infidubitable Causes of such great and National Plagues. And let us not think that Sedition and Treason are the only sins that destroy Kings and Governments, and bring Confusions upon a People.

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Although these more immediately do Execution, yet there be others that make us liable to Condemnation.

If Atheism and Profaneness, Swearing and Cursing, Drunkenness and Debauchery, Fraud and Oppression abound among us, shall not God visit for such Transgressions as these? especially when men glory in them, and make them the Marks and Badges of their Loyalty; as if they could not be good Subjects, without Rioting and Ranting, Tearing and Hectoring. This God-damning Tribe, whatever their Pretensions or Intentions be, are as real Enemies to their Sovereign and their Country, as any of the Papists or Phanatics. For men may fight against their Prince, though they be not up in Arms, and give him a fatal Blow, though they never Assassinate him. All great and National Vices have Treason in them, and are not only levelled against the Honour and Majesty of God Almighty, but also against the Crown and Dignitie of the King, and the Peace and Safety of the Kingdom.

Let us not therefore joyn with any Wicked men in their God-provoking and

and King-killing Sins, whereby we shall contract at once the complicated Guilt, Infamy and Misery of being Promoters of the Common Ruine. But let us all unanimously, according to the Station in which God hath placed us, avoid, discountenance, and suppress all manner of Wickedness, and Irreligion. At least let us abate the Publick Guilt, by lessening the Number of our own Sins.

III.

Lastly since it is by a Wise Monarch, *by a man of understanding and knowledge,* that the happy State of a Nation is prolonged; let us bless and praise God for rememb'ring Mercy in the midst of Wrath, for restoring our Gracious Sovereign, after a long Exile, to sit upon the Throne of his Father, for wonderfully delivering him from all Hellish Plots and Conspiracies, and for lengthening out our Tranquility, under his most just, and gentle, and prudent Government; humbly imploring the same Divine Protection over him for the future, to establish his Throne, and strengthen what hath been wrought for him, that (as our Church prays) He may still continue to be a Religious

gious Defender of the true Christian Faith, a mighty Protector of his People, and a Glorious Conqueror over all his Enemies; that when he hath reigned many and many years, with all Prosperity and Honour, he may receive an immortal Crown, and leave Flourishing Kingdoms to his Successor, and Peaceful Times to his Subjects.

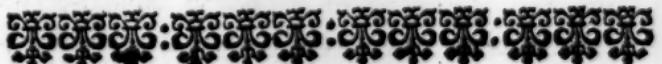
D U E

the following year. The author of the original manuscript, which was written in 1890, is not known. The author of the present manuscript, however, is clearly visible in the handwriting. The author's name is John C. Anderson, and he is a member of the class of 1890 at the University of Minnesota. The manuscript is a collection of poems and sketches, and it is signed "John C. Anderson" in the lower right corner.

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SERMON IV.

Preached May 29. 1684.

Prov. XXVIII. 2.

—But by a Man of understanding and knowledge, the State thereof shall be prolonged.

ON the last Anniversary of our late Sovereign's Martyrdom, the former part of this Verse, which begins thus, *For the Transgression of a Land, many are the the Princes thereof,* gave me occasion to consider the Plagues and Mischiefs of numerous Usurpers, and many-headed Republican Factions, together with the corrupt Fountain from whence they spring;

2 Kings

19. 3.

Isa. 37. 3.

spring; Arguments suitable to that Day of Darkness, that *Day of trouble, and rebuke, and blasphemy*. The latter Part of it will now furnish me with no less suitable matter of Discourse on this Day of Joy and Thanksgiving, for the Birth and Happy Return of our present most August Monarch, by whom, through the great Blessing of Almighty God, the flourishing condition of these Kingdoms was most auspiciously restored, and hath been hitherto preserved.

In the whole Verse I noted these four things.

First, the ill State of a Nation under Polyarchy or Plurality of Supreme Governours, When *many are the Princes thereof*.

Secondly, the notorious Cause of such a Judgment; 'tis expressly ascribed to the Wickedness of a People, *the Transgression of a Land*.

Thirdly, the opposite National Mercy, or the Happiness of a Nation under a well settled Monarchy, When *by a man of understanding and knowledge, the State thereof is prolonged*.

Fourthly, the principal means whereby so great a Mercy is procured, The Wisdom

Wisdom of the Monarch, his *understanding and knowledge.*

The Two former of these I have already discoursed of, and now come to the Third of them, The National Mercy, or the Happiness of a Nation under a well settled Monarchy, when *by a man of understanding and knowledge, the State thereof is prolonged.* By a Man, that is to say, by one Man, one Sovereign Prince, in opposition to the many Princes before mentioned. And how great a Blessing a well settled Monarchy must needs be unto any Nation, we may more than conjecture from the following Particulars, in which I shall endeavour to give some account of its incomparable Dignity and Excellency, beyond all other Models of Government.

First, Monarchy is the Government whereby God himself hath always governed Angels and Men, and all Creatures ever since they had a Being, and always will govern them so long as any of them shall continue in Being. God is a Great Monarch, the King of all Kings, and Lord of Lords, the *one absolute, illimited, and Supreme Pontificate,*

tentate, the one Almighty, independent, and eternal Rector of the Universe, who ever did, doth, and shall rule and command all other Beings; who alone hath all Power of himself, and is the Fountain from whence all Dominion in any other is derived. *Thine, O Lord,* saith David, *is the Greatness, and the*
1Chron.29.
11, 12. *Power, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and the Earth is thine. Thine is the Kingdom, O Lord, and thou art exalted above all. Both Riches and Honour come of thee, and thou reignest over all.* Theocracy or the Government of God himself is most perfectly and necessarily Monarchical, which is a clear Indication of the supereminent Excellency of this Form of Government, and that the happy Settlement and durable Establishment of a Nation may be most effectually promoted by it.

2. Secondly, Monarchy is the Government which God hath chosen and appointed, among the Children of Men for the good of humane Societies in Nations and Kingdoms. As himself by Right of Creation and Conservation hath

bath an immense Monarchy over all the World ; so he hath ordained finite, and limited Monarchies, in the several Regions of the Earth, in each of which it pleased his Divine Providence always to set up one Deputy, or Vicegerent, who next and immediately under himself, was Supreme Lord and Governor of all, until at length Rebellions and Usurpations in some few of them violated the Order of God, converted Monarchies into Popular States, and advanced the Subjects above the Sovereign. As it is in Gods Power alone to appoint Rulers and Magistrates, and to confer an Authority to govern the World ; so his Wisdom is best able to judge, what Form of Polity is most conducive to the Welfare of Mankind. And therefore such sort of Governours, and Governments, as by his Providence have been most anciently and universally established, ought by infinite Degrees to be preferred before any of the new Models, which have been contrived and introduced by those Troublers of the World that are given to Change.

We justify value things according to
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their Original, and their Antiquity. Now if we would know the Original and the Antiquity of Monarchical Government, we must look back as far as *Adam*, and look up as high as God. Monarchy began in Heaven, and to make this lower World happy, it was soon after established upon Earth. Although the Empire of *Nimrod* be the first that is expressly mentioned in the Sacred Writings, yet the first of Men was undoubtedly a Monarch, who, during the many hundred years he lived in the World, was the only Sovereign under God, and all his numerous Posterity were as much his Subjects as they were his Children, being obliged by the Law of God and Nature to revere his irresistible Authority, and to pay a dutiful Obedience to him. After his Death (his second Son *Abel* being slain, and *Cain* the Eldest cursed by God for the Murder of him) the Empire descended to *Seth* his third Son, who, as it is conceived, established Religion, and made Laws and Constitutions concerning Divine Worship. For in his Days we read that *Men began to call on the Name of the Lord*. After *Seth*, *Enos* his

his Son succeeded in the Government ; After *Enos*, the following *Patriarchs*. And so long as the World was but one Nation, and of one Language, we may rationally suppose, that they had but one King. But at the Confusion of Languages, each Division of People had their Head, who undertook to conduct them to some convenient Region, where they might dwell together ; and so he who was their Leader, became their Prince ; as *Heber* was the King of the *Hebrews*.

From hence-forward there were various Kingdoms, dispersed over the Face of the Earth, which were both distinguished, and protected from each other, by the separate Rule and Government of their several Princes. And such was the firm and stable Foundation which Monarchy had in all the former Ages of the World, that the Earth knew no other Power for above three thousand years. For the first Republick that History takes notice of, was at *Athens* ; and it began, as some say, after the Expiration of the Reign of *Eryxias*, which happened in the thirteenth Olympiad, and neer the Year

of the World 3275, or at the farthest after the Death of King *Codrus*, who lived somewhat above an hundred years before, and is said to be the last King of *Athens*, by *Justin* and some others. *Just. Hist.* *1.2.* Afterwards *Sparta*, *Corinth*, *Thebes*, and other Cities of *Greece* followed the Example of *Athens*. But those little Common-Wealths were continually plagued, either with intestine Broils, or Foreign Wars; and the *Athenians* in particular, which were the first that changed their Government, paid dearly for it, when instead of one King, they had thirty Tyrants reigning over them. And at last, when these quarrelsome States had almost ruined one another, they were all made to submit to the *Macedonian* Empire, and never suffered to erect that Form of Government again. After these, I have not read of any Republick of Note in the World, besides the *Roman*, until our few Modern Common-wealths were set up, whose later Date is easily known. Since then it was Monarchy under which the Nations of the world lived and flourished, in a settled and uninterrupted course, for so many thousand years, it is not probable,

ble, that the happy State of a Land should be so well prolonged under any sort of Popular Government, which turbulent Innovations have introduced.

Thirdly, As it is not to be doubted, but Monarchy was anciently the Universal Government of the World, set up by Divine Order and Approbation; so it is particularly most clear and certain from Holy Scripture, that it was of Gods own especial Designation and Appointment, among his peculiar People, the Children of *Israel*, whom he had chosen above all other Nations, to be the Objects of his singular Favour. Their Government was Monarchical as soon as they became a Nation, even from the time of their Deliverance out of the *Egyptian* Slavery; and so it all along continued, until after that the Son of God came down from Heaven to be their King, their Nation was most justly destroyed, for their horrid Impiety, in rejecting and crucifying that Prince of Peace.

The first Governour God placed over them was *Moses*, who was their Lawgiver and Judge, and as real a Sovereign as ever raigned. He was King

in *Jeshurun*, Deut. 33. 5. or according to some Versions, King in *Israel*. He was a King, as the Learned *Grotius* saith upon the Place, *Non quidem Nomine & Pompâ, sed Jure regio*. His Power was Supreme, Sacred, and Inviolable, his Will and Command uncontrollable; and those that denied or disputed his Authority, received the most exemplary Vengeance from Heaven, that was ever inflicted upon the worst of Mankind. He appointed indeed divers inferior Magistrates and Judges, as *Jethro* advised him; he chose able men out of all *Israel*, and made them Heads over the People, Rulers of Thousands, Hundreds, Fifties, and Tens; but the Supreme Power he wisely reserved in his own Hands; and all the most difficult and weighty Causes were brought to him, that they might be decided by his final and determinative Sentence, from whence there was no Appeal. Neither were any Sacred, or Ecclesiastical matters exempted from his Regulation and Government. The whole Aaronical Ministry, which consisted in Typical Rites, Ceremonies, and Sacrifices, was ordered and appointed

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ed by him, although executed by the Hand of Aaron.

And after the Death of Moses, the Supreme Authority of the Jewish Nation was still in a single Person, being committed by God, either to the High Priest, or to some Eminent Man, whom he was pleased to raise up, such as Joshua and the several Judges. For, that the High Priest or the Judge, when there was one in those days, had the Sovereign Power invested in him, is evident from that Command of God, Deut. 17. 12. *And the man that will do presumptuously, and will not hearken unto the Priest, that standeth to minister there before the Lord, (viz. to the High Priest, as the scope of the place plainly shews) or unto the Judge, even that man shall die, and thou shalt put away the evil from Israel, and all the People shall bear and fear, and do no more presumptuously.* Is not this as great an Authority as any Monarch in the World can desire, thus to have all Persons obliged to acquiesce in his determinative Sentence and final Decree, and to have a Power to punish all wilful and presumptuous disobedience with Death? Josephus expressly calls

calls their Judges Monarchs ; and *Grotius* supposeth them to have all things belonging to Kings, except their pompous Train and external Grandeur. *Isti verò Judices planè similes erant Romanis Interregibus, nisi quod Satellitum, & Pompam Regiam non habebant ; ac propterea nec Vestigalia exigebant.*

Gro. in Deut. cap. 17.

If it be objected, That in those days, as some Texts speak, there was no King in Israel. The meaning of those places is not, that the Judges were not real Monarchs, but that at some certain times there was no particular Judge, who sat as their Supreme Dictator, and exercised regal Authority among them ; as also, that the High Priest whose Office it was to govern, when there was no Judge, was negligent and careless of the publick Affairs. And the great Blessings of Kings and Monarchs may be understood, even by the horrid Impieties and Disorders that happened in those Days, when there was no King in *Israel* ; such as was the detestable Idolatry of *Micah*, in making himself Gods, and consecrating one of his Sons to be his Priest ; the Sacrilegious Theft of the *Danites*, who stole *Micah's* Gods, and

Judg. 17.6.

Judg. 18.1.

and his Priest too ; the monstrous wickedness of the *Benjamites* of *Gibeah* to-¹wards the travelling *Levite* and his Concubine ; the dire effusions of Blood in the Civil War that ensued ; the extinction of the whole Tribe of *Benjamin*, except six hundred Men ; the Destruction of forty thousand Men of *Israel*, and the allowed Rape of six hundred young Women, against their wills, without the consent of their Parents, and contrary to a publick and solemn Oath. These, and no better than these, were the unhappy concomitants and consequents of having no King in *Israel*, that is to say, of having no Supreme Ruler, who exercised a Sovereign Power among them, as the Judge, and when there was no Judge, the High Priest ordinarily did.

The last of their Judges was *Samuel*, and when he had governed many years, the Infirmities of his Age, and the Iniquities of his Sons, whom he placed over them, gave them occasion to desire a King, that they also might be like all the other Nations, and that their King might go out before them and fight ^{1 Sam. 8.} ^{6, 19, 20.} their Battels. Hereupon the Sovereign Power

Power was translated from Judges to Kings, and so it still was lodged in the Hands of a single Person. Neither had their Kings any more Power, than their High Priests and Judges had. For *Samuel*, and his Predecessors, had as ample Authority as any Sovereign Princess, although they were not called Kings. But now, like all other Nations, their Governoour was not only a King by the Supremacy of his Power, but had the very Name and Title, with all the pompous Magnificence and Ensigns of Royalty.

But here in the History of the Jewish State, we meet with a remarkable Passage, which deserves to be more considered, because divers have thought it a great Objection against Kingly Government. The sum of it is this. That God was extreamly angry with the *Israelites* for desiring a King, and proclaimed his Indignation by loud Thunder-claps, and a violent tempestuous Rain in Wheat-Harvest; which made them confess, that they had added to all their Sins this evil in asking a King. From whence some of our Republican conclude, That Regal Power and Authority

^{1 S. m. 13.}
^{16, 17.}

thority is so far from being of Divine Appointment, that it is such a humane Invention as is displeasing unto God.

To this I answer, That although God was angry with them for asking a King, it was not for this Reason, because he hath any dislike of Kingly Government.

He was not offended at the Act it self of desiring a King, which is in it self very innocent, and may often be most just and necessary; but he was displeased at the manner and circumstances of it. In desiring a King, they asked good, yea an excellent Thing, and a great Blessing from Heaven. But God was angry, because they asked this good Thing with an ill mind, and at a time when they ought not to have desired it. For,

First, It may be conceived, that they asked a King out of the Pride of their hearts. They thought it a disparagement to be subject to a Judge, who lived among them without any great Pomp or State. And although his divinely inspired Wisdom, and immediate direction from Heaven, abundantly compensated all the defects of External

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*See Dr.
Sherlocks
Case of Re-
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Magnificence, they were unwilling to be under such a Governoar ; but being ambitious of worldly Glory, they would have such a Sovereign Prince, as the other Nations had, they would have a King to go out and in before them, with all the visible Splendor of Royal Majesty.

Secondly, Their desiring a King was accompanied with Infidelity and Distrust of Gods Providence and Protection. For it was when they were in fear of an Invasion by *Nabath* King ^{i Sam. 12.} of *Ammon*. And that it was this Disfidence of theirs, rather than the Form of Kingly Government, that God was displeased at, is evident from *Samuel's* Expostulation with them, in which he briefly recounts Gods constant care for their Preservation in all their former Dangers ; and how by the Hands of *Moses* and *Aaron*, and *Jerubbaal*, and *Jeptsha*, and *Samuel*, he had delivered them from all their Enemies on every side.

Thirdly, They desired a King without any just Cause, or legal Warrant or due Advice, in a rash Tumultuous and Seditious manner, at such a time

when they had a Supreme Judge (who was a Lawful Sovereign) of Gods own Appointment. Even in his Life and Reign, they desired a King. They had not the Patience to expect his natural *Exit* by Death, but they would have this excellent Governour, who deserved so well of their Nation, Deposed, and some other Advanced in his place. God might therefore very justly be angry with them for rejecting so worthy and eminent a Person, who was not only their rightful Prince, but one who had Ruled with great Prudence, Justice, and Clemency. But,

Fourthly, He was more especially angry with them for rejecting himself. For God himself was in a peculiar manner King of *Israel*, and by asking a King to go out and in before them, they threw off the Government of God himself. *They have not rejected thee* (says God to *Samuel*, when he appeared discontented at their Propositions) *but they have rejected me, that I should not reign over them.* This then was their great Sin and Fault, that they asked a King, when they had already the best of Kings, when the Lord their God was

^{1 Sam. 8.7.}

^{1 Sam. 12.}
their 12.

their King. They were not culpable because they chose to be under Monarchical Government; for they were under that before; but because they preferred the Government of a King, before the immediate Government of God. For during the Times of *Moses*, and *Joshua*, and the Judges, they being inspired Persons, who acted by a Divine Impulse, the exercise of their Authority was under Gods own immediate direction. But when God gave them a King, though he himself was, in some sense, still their King, and though the King, which he gave them, was his Minister and Vicegerent, who ruled by and under him, and received the Laws of Government from him; yet he then in great measure left the Administration of it to the Will and Pleasure of Princes, and to the Methods of humane Policy. Now I confess indeed, the Government of an Earthly King is not so eligible, as the Government of God himself; but it may notwithstanding be much better than any other Form of humane Government; and it is manifest, God thought it better; because when he foresaw that the *Israelites* would in time

time be weary of his immediate Government, he gave direction in their Law for setting up a King, not for erecting a Republick or Popular State; As we find in Deut. 17. 14. *When thou art come to the Land which the Lord thy God shall give thee, and shalt possess it, and dwell therein, and shalt say, I will set a King over me, like all the Nations that are about me; thou shalt in any wise set him over thee, whom the Lord thy God shall chuse.* And the Hebrews observe, that there were three special Precepts given their Fathers, which they were obliged to obey, after their settled Possession of the Land of Canaan. First, that they should have a King over them. Secondly, that they should destroy Amalek. Thirdly, that they should build a Temple. Of which three, the first was concerning the setting up a King, because the other two were to be performed by him.

It seems God was so far from being an Enemy to Kings, that he designed a perfect Regal Government for his own People, as soon as they should be well settled in the promised Land. They were then to have a King; a King not

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*Vox populi
vox Dei.*

in any wise to be set up by the Elec-
tion of the People, who have no Power
to govern themselves, and can transfer
none to another, but a King of Gods
own chusing ; and a King, like those of
other Nations, with all the external
Magnificence of Royal Majesty. For so
Samuel represents the 'manner' of their
King, which, though Took'd upon by
some Learned Men, as a Description of
Arbitrary Tyranny, is supposed by others
to be only an account of what is necessary
to the due support of Regal Power, accord-
ing to the just Grandeur and Dignity
thereof. He tells them, that their King
should take their Sons, and appoint them
for himself, for his Chariots, and to be
his Horsemen, &c. and to be Captains o-
ver Thousands, and Captains over Fifties,
&c. and take their Daughters to be his
Confectionaries and Cooks ; and take their
Fields, and Vineyards, and Oliveyards,
that is to say, the Tenth of them;
for so it is expressed in the following
words ; the Tenth of their Seed, and of
their Vineyards, and the Tenth of their
Sheep, &c. All which seems to be ab-
solutely requisite to the Royal State of
a Soveraign Prince, who cannot sub-

fist without Servants and Officers of all sorts, both for his Domestick Affairs, and for the Execution of his Government; nor maintain his Servants, without a sufficient Revenue, by Publick Taxes, such as the Tenth of their Fields, Vineyards, and Flocks, which was the usual Tribute paid to the *Eastern Kings*.

And now it must be acknowledged, that *Samuel* does upon this account dissuade the *Israelites* from desiring a King, because the necessary supports and expences of Royal Power would seem oppressive and burdntome to them, who had been hitherto free from such Charges and Exactions. For while they were governed by their former Monarchs, by the High Priest or the Judge, the Government was no charge at all to them. The High Priest had no other Maintenance, when he was Supreme Governor, than when he was only High Priest. And the Judge, whom God extraordinarily raised up, was secured and supported in his Government by the extraordinary Presence of the Divine Power, without the Aids of Men or Money, without any Mass of Treasure, of numerous Glares and Train.

See D.
Sherlocks
Case of Re-
sistance.

of Servants. But this is no disparagement at all to the ordinary Kingly Power, as if that were more expensive and burdensome, than other Forms of humane Government; because it was like to be a new Charge to a People, whose peculiar Priviledge it was to be free before from all such Services and Tributes.

The *Israelites* then were at length, by Gods own Wise Institution, placed under the Conduct and Dominion of compleat and perfect Kings, who had not only the Power and Office, but also the very Name and Title, with all the Magnificent Appendages of Regal Majesty.

The first of these Kings was *Saul*, of the Tribe of *Benjamin*; who, after God had chosen and exalted him to that high Dignity, was received as a great Blessing from Heaven, with the most joyful Acclamations of the People. And the Holy Ghost hath thought fit to leave it upon Records, that they were only the Children of *Belial* that said, *how shall this Man save us*, and that such Miscreants were the only men, who despised him and brought him no Presents. *I Sam. 19. 24. 27.* The People had

had desired a King, that might go out before them, and fight their Battels; which desires and expectations *Saul* at first very well answered. For when he took the Kingdom over *Israel*, he fought against all their Enemies, on every side, against *Moab*, *Ammon*, *Edom*, *Zobah*, and the *Philistines*, and whithersoever he turned himself, he vexed them. And he gathered an Host and smote the *Amalekites*, and delivered *Israel* out of the bands of them that hated them. *I Sam. 14. 47, 48.*

And although God was pleased to rend the Kingdom from *Saul*, for sparing some of *Amalek* contrary to the Divine Command, and for invading the Priests Office, yet he was so far from abolishing Kingly Power, that he carefully appointed a Successor in it, and sent *Samuel* to Anoint him. Indeed it was ever his purpose to settle the Kingdom in *Judah*; and therefore he took occasion from *Saul's* Sins, to bestow the Crown upon *David* and his Line, who were of that Tribe, making the Succession to it Hereditary in the Days of *Solomon*, when it was in its most flourishing and glorious State.

And when he hath thus fixed the Scepter of that Kingdom, according to Isr-el's Prophecy, he never suffered it to depart from Judah until Shiloh came. Thus we see the Government of the Jewish Nation was all along Monarchical, even from the Days of Moses unto the coming of the Messias, and it is not to be imagined, but that God, who chose them to be his peculiar People, would also chuse for them the best Form of Government extant in the World.

If it be said, that the Jewish Kings were not real Sovereigns, but were (as is affirmed by some of the Rabbins) accountable to the Sanhedrim or Senate of Seventy one Persons, and (which is more) might be scourged by the Sanhedrim; only by the great Sanhedrim at Jerusalem, say some, yea, say others, by the less Sanhedrim of twenty three, which was the Government of every particular City; This (as the Learned Dr. Falkner hath evidently proved) is a meer Fiction of the Modern Rabbins, and deserves as much to be believed, as their prodigious Story in the Talmud of the number of Horses for Solomon's own Stables,

bles, which are there summed up to an hundred and sixty Millions, accounting a thousand thousand to a Million. And although both *Romish* Writers, and others of an Antimonarchical strain, in managing their respective Designs, have frequent recourse to this Plea of the *Jewish* Synedrial Power, yet it is not therefore in any degree the more credible. ‘ For those men (as the Dr, ‘ observes) who can believe, that the ‘ Apostolical Form of Church-Govern-‘ ment was by Lay Elders, because di-‘ vers late Authors, but neither Scrip-‘ ture nor Ancient Fathers, do assert it ; ‘ and those who can persuade them-‘ selves, that our Saviour made the Bi-‘ shop of *Rome* the Universal Monarch ‘ of the whole World, and gave him a ‘ Plenitude of all Temporal and Spir-‘ tual Power ; because many Writers of ‘ that Communion do now assert this, ‘ while what is inconsistent therewith ‘ was declared by Christ and his Apo-‘ stles, and the Ancient Christian Church, ‘ such men have understandings of a fit ‘ size, and suitable disposition, to receive ‘ these Rabbinical Traditions concerning ‘ the Synedrial Authority and Suprema-‘ cy.

4. Fourthly, After our Saviours coming, Monarchy being the Universal Government, settled and established in all considerable Nations and Countries, he was so far from changing and altering this most ancient and universal Polity, that he required and commanded all his Disciples to live in Obedience and Subjection to it. That the Jewish Monarchy was of the same Nature with the Jewish Priesthood, that Kingly Government was a Figure and a Shadow in that Oeconomy, a part of the Legal Pædagogie, inconsistent with Christian Liberty, and consequently abolished by the coming of the *Messiah*, is such a wild and absurd imagination, as our Enthusiastick Republicans could never have entertained, if they had once seriously perused either the Gospel of our Blessed Saviour, or the Writings of his Apostles.

John 18.
36.

He who declared, that his *Kingdom was not of this World*, came not to supplant or unhinge the Kingdoms he found here. He came not to extinguish the Title, break the Scepters, and trample upon the Crowns, of Earthly Monarchs, but gave a greater security and establishment

blishment to their just Dominion, than ever it had before. He never claimed a Power of judging, censuring, and deposing Sovereign Princes, although some of his professed Servants in *Rome*, in *Geneva*, in *Scotland*, and (I wish I could not say) in *England*, have. The Son of God was no Enemy to *Cæsar*, but acknowledged his Imperial Authority, and commanded men to render to him all the Rights which belong to Sovereign Majesty. When that ensnaring Interrogation was proposed by the Pharisees, *Is it lawful to give Tribute unto Cæsar?* He not only gave a distinct Answer to their particular Enquiry, convincing them of their Obligation to pay Tribute, but also laid down this general Rule, That they ought to render to *Cæsar* all the things that are *Cæsars*. He plainly proved to them the just Sovereignty of *Cæsar* by his Prerogative of Coining Money, and gave them an ocular Demonstration of it, by shewing them the Majesty of their Governour in the Image upon their Coin, and the Characters of his Authority in the Superscription. And yet *Cæsar* was at this time their Sovereign, not by

Mark 12.
14.

by an ancient and hereditary Right, but by the more dubious Title of a new and late Conquest.

*John 19.
1.* Our Saviour owned the Power of Governing the World, delegated by God to Emperors and Monarchs, and confirmed that Delegation by his own Obedience to it. As he told the Roman President, *that he could have no Power at all against him, except it were given him from above*; so considering the Divine Original of that Power, he meekly submitted even to the most cruel and unjust Exercise of it, not denying the Authority of his Judge, although his Sentence was the most wicked that was ever pronounced. He, who knew that Kings and Emperours should hereafter be Nursing Fathers to his Church, would not now take away their Power, or in the least diminish their Sovereignty, or oppose them with any forcible Resistance, tho' no man ever suffered under them such unjust and inhuman Usage as he met with.

Neither did any of his Apostles take upon them to New-model the Governments of the World, but were exact Followers of their Lord and Master, in

a quiet and peaceable submission unto, and in a just revering of all Earthly Kings and Monarchs, as no other than Gods Ministers and Vicegerents. The higher Powers which St. *Paul*, in the 13th to the *Romans*, calls the Ordinance of God, and to which he exhorts every Soul to be subject upon pain of Damnation, were at that time Monarchical; and although the Person possessed of those Powers is generally thought to be *Nero*, who was one of the worst Monarchs that ever Reigned; yet he earnestly presseth the necessity of Subjection to him, not only for *Wrath*, but also for *Conscience* sake: Because as bad as he was, he was advanced to the Empire by God, he was Gods Minister, and invested with his Authority. It seems St. *Paul* was so great a Friend to Monarchical Government, that he required a dutiful Subjection to it, as to the Constitution and Appointment of God, and would not give the least encouragement to attempt its alteration, by setting up a Popular Sovereignty; although the Emperor, who then governed, was not only a Heathen, but such a prodigious Tyrant, as no Prince

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in the Christian World ever was, or is ever like to be. The same Apostle also manifestly prefers Monarchs, before all other Governours, when he exhorts that *Prayers and Supplications be made first for Kings, and then for all others in Authority.* 1 Tim. 2. 1. And St. Peter gives an undeniable Approbation of Monarchy, when he so evidently placeth the Soveraign Power in a single Person, and so expressly fixeth it there, as any man may see he doth, in the first Epistle of St. Peter, Chap. 2. Verses 13, 14. *Submit your selves to every Ordinance of man, for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him.* St. Peter here requires subjection to all humane Power and Authority, which he calls *arbitrarii humanae Creature, or Constitution;* not as if it were so the Ordinance of Man, as not to be the Ordinance of God; for then St. Peter would contradict St. Paul, but because the Power and Authority, which is appointed by God, is managed, exercised, and executed by, and among, and over men, and for the good of men. Although he

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he calls it the Ordinance of man, he exhorts to submit to it, for the Lords sake, which plainly signifies, that whatever hand men have in the establishment and the exercise of Civil Government, yet it is appointed by God, and derived from him. But that which I chiefly observe in this Apostolical command, is, that St. Peter manifestly asserts the Sovereign Power of Kings and Monarchs, but not of the Senate or the People. According to his Politicks, the King is the sole Supreme Governour, and all others are commissioned by him, and ought to live in subjection to him. They were to obey *Claudius*, the then *Roman* Emperor, as their highest Lord and Governour, next and immediately under God; they were also to submit to *Furius Camillus*, *Scribonianus*, and to the other *Roman* Procurators in their several Provinces; but these they were to obey under the Emperor, only as his Officers and Ministers, only so far, and so long as they derived Authority from him. Thus we see Christ and his Apostles acknowledged, approved, and confirmed that Monarchical Power, by which they found

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the World governed, and gave no encouragement to the novel Opinions of those State-menders, who are for setting up a popular Sovereignty.

5. Fifthly, Monarchy hath in it self a real and intrinsick Dignity and Excellency beyond all other Models of Government. It is most agreeable to Nature, and to the common Genius of Mankind. 'Tis most easie and safe, most worthy and honourable; and most apt to procure and promote the chief ends of Government, having far more advantages, and fewer inconveniences, than any Aristocratical or Democratical State.

We see there is but one Head over the several Members of the Natural Body, and 'tis almost as monstrous to have it otherwise in the Body Politick. There is but one Mind or Understanding to govern all the humane Passions and executive Powers, and if any of them command and control in the place of Reason, it is a Rebellion and Usurpation. By the Ordinance of Heaven, one Sun rules the Day, and one Moon the Night; but if divers Suns appear at the same time, or if Comets give light instead of the Moon,

these are look'd upon with horror, as the Prodigies of Nature, and the terrifying Omens of Wars and Plagues, and dire Calamities coming upon the world. Among the Bees, as Naturalists observe, a little Monarch governs the whole Swarm. Of the Cranes, one flies before and leads the company. Among Sheep and other Cattle, one guides the Flock, and is as it were Herdsman to the rest. Thus there appears some resemblance of Monarchy thorow the whole course of Nature. And if it had not been hugely agreeable to Mankind, it could never have so universally prevailed as it hath; it could never have so long continu'd the standing Government of all Ages, and of all Nations, except a very few. For the number of Common-wealths that have been erected in the world, compared with the Monarchies and Regal Governments, is as small and inconsiderable, as the number of strange and monstrous Births, compared with those usual and natural Productions, which daily appear according to the regular course of Things. And of those few Common-wealths, some have been forced to re-

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turn to Monarchy, that they might not be ruined under their new Models.

No other Government hath such a stable Foundation for its own continuance, or for the firm and durable support of the Peace and Happiness of the People governed, as Monarchy hath. When the different Interests and distracted minds; the various Inclinations, and the contrary Humours of the many chief Magistrates of a Republick, are ready to tear the State in pieces; the Monarch rules and governs all things with an easie, peaceful, and undisturbed Determination, having none to contend with him, or to controle him. Where Many govern, there will be inevitable Divisions and Dissentions among them; and we know, that a Kingdom divided against it self cannot stand. But such Discords and Dangers cannot arise, where the Sovereignty is in a single Person.

The Monarch also may readily and speedily at any Time, or in any Place, Judge and Decree concerning the publick Affairs. But the several Governors in a Republick must appoint a Time and Place, when and where to meet.

meet together; and after they are assembled, there are frequently many long and tedious debates, before any thing can be effected, if they do at last agree what to determine. In short, all those inconveniences of a Popular Government, mentioned in a former Discourse, are avoided in Monarchy.

If it be said, that the Wisdom, Judgment, Counsel and Conduct of many, may be much better than of one alone. This is true: But then we should consider, that there is a great difference between Ruling and Ministering; Ordering and Assisting; Commanding and Counselling. The Aid and Advice of many Wise men may be greater and better than of one. *Without Counsel,* saith Solomon, *purposes are disappointed, but in the multitude of Counsellors they are established.* And again, *In multitude of Counsellors there is safety.* But what his Opinion was of a Multitude of Princes, my Text hath sufficiently discovered. In weighty Affairs, 'tis good to hear the several Judgments and Opinions of many; but the resolving and determining what Counsel is to be followed, the Decreeing and Commanding what shall be done, is best

Prov. 15.
22. & 24.
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and soonest performed by one. He who hath compared the various Opinions of divers wise Counsellors in any Case, shall be able to give a Judgment thereupon, like an Oracle. He who hath considered, and digested all their Arguments, both on the one side and on the other, may easily and speedily determine the matter, which many cannot do without great difficulty, and long contention.

As for the common Objection, that Monarchy is apt to degenerate into Tyranny; and that the Liberties and Properties of the Subject are more secured and better preserved in a Republick; this hath been confuted by our own sad experience, under the late Usurping Commonwealth of England, when we saw more Tribunals of Iniquity, more Invasions of Property, more unjust Arbitrary and Tyranical Proceedings against our Lives and Liberties, and all our dearest Enjoyments, in the space of four or five years, than our Ancestors ever suffered under any of the preceding Monarchs (perhaps under all of them) in all the ages that are past. There is no sort of Humane Government, which is not liable

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to some miscarriages ; and where the Sovereignty is invested in many, there it is liable unto most. Neither is it possible that there should be so much Tyranny in a Monarchy, as there may be in a Republick, unless we can imagine that one Tyrant may be guilty of more Outrages and Cruelties than thirty or forty, who may have all the same Will and the same Power to do mischief, that the one hath.

In a word, all those good Offices and beneficial Acts of Government, which the many Chief Magistrates in a Commonwealth can perform by the advantage of their number, may be done much better and easier, by one Sovereign Prince, with the Assistance of his Counsellors and Ministers. But the abuses of Supreme Power can never be so great or so many, when it is committed unto one, as they may be, when it is committed unto many.

There is now only the last Observable in the Text to be considered by us, namely, the principal means of the happy and durable State of a Nation under Monarchy, and that is the Wisdom of the Monarch, his understanding and knowledge.

ledge. But by a man of understanding and knowledge the State thereof shall be prolonged.

Niloxenus being asked, what was the best and most useful thing in the world? Answered, *A King*, who being the Image of God, is above all, and commands all. But when the King resembles God not only in his Supreme Power and Authority, but also in his Divine Wisdom and Goodness, When *Light*, and *Knowledge*, and *Understanding*, and an excellent Spi-

Dan. 5.11., *fit is found in him*, He is then certainly the greatest Blessing that Earth can enjoy, or Heaven bestow. *A King that sitteth in the Throne of Judgment, scattereth away all evil with his Eyes.* Prov. 20. 8. His Wisdom and Circumspection protects his numerous Subjects, against those injuries which they may receive either from within, by Disorders among themselves, or from without, by the Assualts and Invasions of a Foreign Power. And this he doth, by opposing and subduing the Authors of such Mischiefs. *For a wise King scattereth the Wicked, and draweth the Wheel over them.* Prov. 20. 26. That is, He discovers and dissolves the Associations of ill Men, disperses their Assemblies,

Assemblies, breaks their Combinations, and gives them the due Rewards of their unjust Enterprises. The only Troublers of a State are wicked and unreasonable Men; these therefore his Prudence suppresseth, that he may procure and preserve a settled Peace and Tranquillity. Thus *the King by Judgment stablisheth the Land*, Prov. 29. 4. Although the common sort of People be of a perverse Nature, Vain and Ignorant, Proud and Contentious, impatient of Restraint, desirous of unbounded Liberty, unwilling to be tied to Laws, hard to be tamed, and apt to run into Confusions; yet the Prince, who is well skilled in the Mystery of Empire, bridles this Behemoth, puts his hook into the Nose of this Leviathan, reduceth the wild and boisterous Multitude to some Order and Quietness, and by inflicting exemplary Punishments on some of the worst of them, keeps the rest in due Bounds.

The Wise Monarch, being well acquainted with the various Humours and Passions of Mankind, and especially with that diversity of Temper and Manners, which may be observed in his own Subjects, applies himself properly to them,

and so manages them as to make their contrary Studies, Inclinations, and Affections, jointly conspire to advance the common Good.

He understands the Nature and Circumstances of his Affairs; Views things not only in their present Posture and superficial Appearance, but searches them to the bottom, enquires into the probable Issues and Events of them, considers their Causes, Concomitants, Effects, and Consequents, with all their accidents and relations; and useth not only his own Judgment, but the best advice of the wisest men within his Dominions; by which means he finds out the fittest Expedients, for providing for the Safety and Prosperity of his Kingdom, and the improvement of its Honour and Reputation.

His Laws are excellently contrived for the publick benefit; not too gentle, because such are seldom obeyed; nor too severe, because such are seldom executed. He will reign in mens Hearts and Affections, as well as over their Bodies; and that he may be no less loved than feared, he allays the Terror of Irresistible Majesty, and the Dread of Supreme Power, by

by gracious Assurances of his Royal Goodness. He looks upon Justice and Mercy as the great Pillars that support his Government, and hath an equal regard to them both. *His Throne shall be established in righteousness,* (Prov. 25. 5.) *and upholden by mercy,* (Prov. 20. 28.) He is not so rigorous, as to be wholly intent upon Justice; nor so remiss, as by his mildness to bring his Authority into Contempt.

He distinguishes Times and Seasons; knows when to Pardon, and when to Punish; when to loosen, and when to straiten the Reins of his Government. He discerns Persons too; not only who are good Subjects, and who are Enemies or disaffected; but also, who are able and faithful Friends, whose Reports he may credit, whose Judgment and Integrity he may trust; and who are dissembling Flatterers and Sycophants, those Wolves in Sheeps clothing, those fly Traytors under the Mantle of Loyalty. He knows whom to employ, and whom to reject; whom to reward, and whom to chasteise. Prov. 14. 35. *The King's Favour is towards a wise Servant:* but his Wrath is against him that causeth Shame.

The Constancy also of the Prince is a considerable part of his Prudence, and he preserves the Nation he governs in a long and happy stability, by being stable in his own Resolutions, agreeable to himself, suiting his Actions to his Words, and those to his Principles, and all to the Rule of right Reason. For tho' he accommodates himself to the various circumstances of Things, Persons, Times, and Events, like the skilful Pilot, who according to the different State of the Sea, and the several changes of the Wind, doth diversly turn and guide his Sails; yet in all the Mutations, Revolutions, and Vicissitudes of his Affairs, he persists unmoveably the same, obviating every Emergency, and managing every Case, with a stedfast Presence of Mind, and even Temper of Soul, and a uniform Method of Procedure, either regulated by his own former Experience, or by the Observations of History.

In short, the Glory and Majesty of a Wise Monarch shines always with the same bright Rays, casting a fair Lustre, and diffusing a benign Influence all about; so that if any sort of People under his Dominions, be not quickened and

and warmed by his kind Beams, it is because their free passage is hindered, by the gross Mist of Error, Prejudice, and Disaffection, or by the interposition of some such Obstacles. His prudent Administration makes his good Subjects happy. But 'tis no wonder, if those men live somewhat uneasily under the most excellent Government, who instead of Loyal Obedience to it are continually misrepresenting, libelling, and opposing it, that by rendering it odious, they may persuade people to a defection from it, and reduce it to those difficulties and perplexities, which may give them opportunity either to undermine, or overturn it. Neither is it fit indeed, that such men should prosper in their accursed Attempts and Machinations. 'Tis none of the least Benefits which a Kingdom receives from the Prudence of the Sovereign, That it is thereby protected from such a Malevolent Party within it, which, if they were not curbed and restrained, would quickly ruine the whole. Thus we see the excellent Effects of Wisdom and Knowledge in a Prince, and how greatly it makes for the Happiness of a Land.

But yet we are not to think, that every

very Wise Monarch is always fortunate and successful, or that he can continually preserve the Peace and Prosperity of his Subjects. For in the Affairs of this world, the Effect is not always tyed to the Means.

Eccles. 9. 11. The Battle is not to the Strong, nor the Race to the Swift, but Time and Chance happen to them all. The best of humane Governments is imperfect, and the best Government upon Earth cannot infallibly secure the publick Welfare, without the auspicious Superintendency, and favourable Assistance of Almighty God.

Psal. 127. 1. 1. Except the Lord keep the City, the Watchman waketh but in vain. The most vigilant and sagacious Prince cannot certainly foresee all those dangerous Events, and unhappy Accidents, which, if they be not averted, may suddenly spring up, and prove fatal to the State. Neither is he always furnished with the Power to prevent the Mischiefs and Calamities that he may probably expect, and prepare against. Instruments may be wanting to effect many things, which his Wisdom may tell him are necessary to be done; and those which he employs, if they be not wise and faithful, may soon mar all his Contrivances, and spoil his most hopeful Designs.

signs. Yea although he hath all human
Aids imaginable, the best and ablest
Counsellors, the strongest Armies, the
richest Treasures, and all managed with
the greatest Prudence, Courage, and Con-
duct; yet he may be opposed by some
sort of Enemies, which he can never
master. All his Wisdom, and all his Power
can make but a weak Resistance against
consuming Famine, destroying Plagues,
violent Tempests, raging Inundations,
and fearful Earth-quakes. He cannot stop
the malignant Influences of the Stars,
nor suppress the noxious Vapours of the
Earth, nor purifie the contagious Air,
nor give Laws to the proud swelling
Waves, that the Winds and Seas may ob-
ey him. These things he only can do,
who hath a Supreme Sovereignty over
all the World.

And therefore the truly Wise Prince
doth not confide in his own Policy or
Strength, but humbly implores the Fa-
vour and blessing of the Divine Providence
to protect his Person, guide his Counsels,
and prosper all his Endeavours, for the
publick Welfare: Which that he may the
better obtain, he will employ his Autho-
rity for the Maintenance and Preserva-
tion

tion of true Religion. He will rule over men in the Fear of God, always rememb'g, that tho' he hath no Superior upon Earth, he hath one in Heaven. His Power shall be the support of Virtue, the Shield of Innocence, the Fence of Right, the Shelter of injured and oppressed weakness, the Encouragement of them that do well, and the Terror of evil Doers; whereby he will answer the ends of his Institution, as it becomes the Chief Minister of God for the Good of a Nation. Now such a Prince, notwithstanding all the difficulties of Empire, hath no great cause to despair of a happy success in the management of it. Prosperity commonly waits upon well-advised Attempts; and the Divine Providence, which is wont to afford its Concourse to the just and regular Proceedings of private men, is much more concerned for Sovereign Princes, who are Gods Vicegerents and Representatives. He by whom Kings Reign, giveth great Deliverance unto them, and sheweth Mercy to his Anointed. Where God exalts a man to a Throne, and makes him his great Instrument in the Government of a Nation, the Person with whom such an

Prov. 8.

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Psal. 18.

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Honour and Trust is placed, especially if he be prudent and good, may reasonably hope, that Heaven will afford him all needful Protection, and a more than ordinary Assistance, in the Administration of his high Office, and arduous Affairs.

But if it should so happen, that God should make his Government unfortunate in this world, and deliver him up into the Hands of his Enemies, thereby to punish the Transgression of an ingrateful Land, (which was the Case of the Royal Martyr) while the guilty People owe all their Miseries to their own Sins; the end of the Wise and Just Prince shall be Peace, everlasting Peace, and Glory in the Life to come. And the People also, if God be gracious to them, after their own sad Experience hath taught them the difference between the gentle Reign of a rightful Monarch, and the unbounded Tyranny of various Usurpers, may be made happy again, by the Re-establishment of the Government, and the Restoration of a Lawful Sovereign, to Rule over them; which is the great Mercy of Heaven towards these Kingdoms, that we at this Time solemnly commemorate.

And

And now if Monarchy be so excellent a Constitution of Government, and if a Wise Monarch be so great a Blessing to a People; how happy might we be in these Nations, if we would understand our own Happiness? And what abundant cause have we to celebrate this Thanksgiving-Day with Hearts and Mouths full of Joy, and full of Praise.

Thus Day our most Gracious Sovereign was Born, a Prince designed by Providence to be the Miracle of this Age. A Prince whose great Sufferings, and great Wisdom learned by them, whose sad Afflictions, and wonderful Deliverances from them, whose innumerable Dangers and constant Protections against them, no History can parallel. A Prince whose Government is such, that nothing in the World ought to be more desirable to these Nations, than the long and happy continuance of it.

This Day he had also as it were a second Birth, when after a long Exile, God was pleased in a stupendious manner to bring him back to the Throne of his Fathers, and in him and with him to restore the most August Monarchy.

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of Great Britain : A Thing effected by such admirable Trains of Providence, and such manifest Declarations of the Kindness and Favour of Heaven, both to this Imperial Crown, and to the present Possessor of it, that it alone, if thorowly considered, were enough for ever to silence all these Factions among us, that are any way disaffected, either towards the one, or towards the other.

Let us therefore render all possible Thanks to the most High God, for putting a Period to our Civil War, and all the Calamities of a twelve years unsettlement and Usurpation, by placing over us, again such a Government, and such a Governour ; and for preserving both Him and It, for these twice twelve years, since their Miraculous Restauracion.

And with our Praises, let us joyn our Prayers, That God who hath hitherto so wonderfully delivered our most Gracious Sovereign from Enemies and Dangers of all sorts, would still protect his Royal Person, continue his Health and Vigor, inspire his Mind with Wisdom, and Crown his Endeavours with success, that by his knowledge and understanding our happy State may be prolonged. Amen.

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